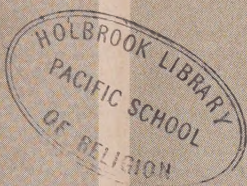


NATIONAL COUNCIL OUTLOOK

NOVEMBER 1955



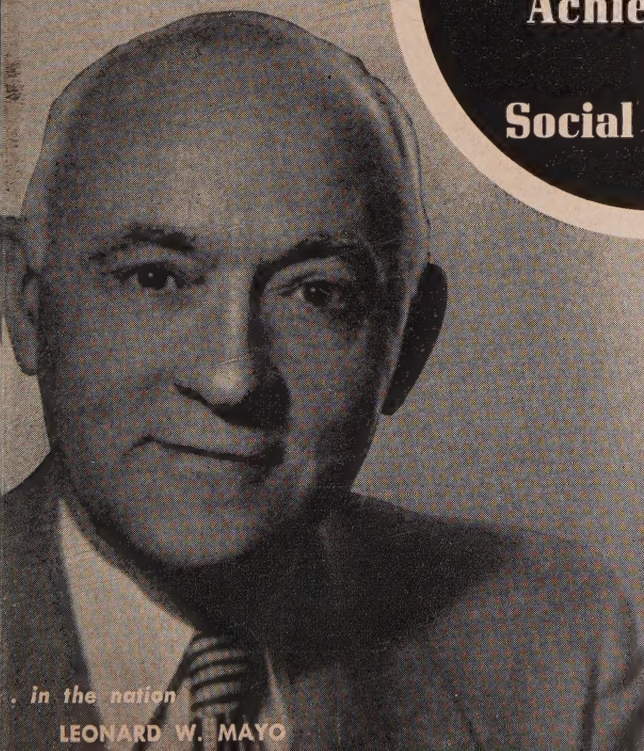
in education and action
JOHN C. BENNETT



**For
Outstanding
Achievement
in
Social Welfare**



in the community
ROBERT F. THOMAS



in the nation
LEONARD W. MAYO



... in hospitals and homes
RUSSELL L. DICKS

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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Fall Calendar

Religion in American Life Campaign
November 1-30

*National Conference on the Churches
and Social Welfare*
Cleveland, O., November 1-4

World Community Day November 4

*National Conference on Religion and
Public Education*
St. Louis, Mo., November 6-8

*General Department of United Church
Women, Biennial Assembly*
Cleveland, O., November 7-10

United Church Men, Board of Managers
Minneapolis, Minn., November 11-13

Stewardship Sunday November 13

*National Council of Churches, Gen-
eral Board*
Omaha, Neb., November 30-December 1

Division of Foreign Missions, Assembly
Dayton, O., December 4-7

Division of Home Missions, Assembly
Buck Hill Falls, Pa., December 11-14

*Student Volunteer Movement, Quadren-
nial Conference*
Athens, O., December 27-January 1

*For the cover story on social welfare
citations, see page 7.*

Vol. V. No. 9, November 1955



National Council OUTLOOK

Publication of

National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Christian Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian
Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational
Christian Churches
Greek Orthodox Church in America
The Methodist Church

Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia
and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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The following members of the National Council's staff
contributed editorials to this issue: *Honest Self-
Examination*, Roswell P. Barnes; *When We Give Thanks*,
Arthur O. Rinden.

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The Most Christian of Holidays

A Thanksgiving Message

By EUGENE CARSON BLAKE

Strangely enough Thanksgiving is at once the most Christian of holidays and the most secular.

It is the most secular in that it belongs to no particular religious faith, it is established each year by the action of the President, and it is chiefly celebrated by turkey dinners and football games and mummers' parades.

Thanksgiving is the most Christian of holidays, on the other hand, because its only meaning is a religious meaning, namely, that the fruits of the good earth come to us from God who made the world and gives harvests to those who plow and plant and harrow.

It is most Christian, furthermore, because it turns our minds and hearts to God in gratitude, which according to the Gospel is the chief motivating force for a Christian life of generosity and sharing.

It is the most Christian holiday, finally, because gratitude normally turns a Christian's mind to remembering his chief reason for being grateful, namely that God sent Jesus Christ, His Son to be Savior of the world.

To celebrate Thanksgiving in a Christian way it is then important that we show our gratitude to God in two ways chiefly. First, by worship in our churches with songs of praise and prayers of thanksgiving. Second, by the sharing of our abundance in the spirit of Jesus with those who need it most. This is why I am so very glad to ask you to celebrate Thanksgiving this year by attending your church and by taking a generous gift for one or both of the two National Council programs that are traditionally connected with this holiday: the Share Our Surplus Program of Church World Service and the Migrant Work of our Division of Home Missions. I hope you will so celebrate your Thanksgiving.

This Nation Under God

A Review of the National Council's First Five Years

By ROBBINS W. BARSTOW

A JAPANESE proverb speaks of three important things, Reverence for the Past, Greatness Achieved in the Present, and Striving for Future Betterment.

These three things fittingly reflect the sentiments that are in the hearts of some 35 million American Protestant and Orthodox Christians as, without fanfare but with quiet thanksgiving and renewed commitment, they recognize the completion of the first five years of the National Council of the Churches of Christ in the United States of America.

There was a tremendous body of experience out of which the new organization grew. That has been respected, and all of its spiritual momentum conserved. There must always be a reaching forward for more effective organization, and deeper insights, and the more perfect fulfilment of ideals and purposes. But how about that second thing, Greatness Achieved?

A birthday is always a fitting time for review and evaluation as well as for casual congratulation. What can we say of these five years? What did we expect to happen? What has been accomplished? How well have we, in this experience of "togetherness" served the high objectives of our Christian faith as we proclaimed them at Cleveland during those blizzard days back in the closing weeks of the year of our Lord 1950?

The full answers to all or any of these questions cannot be given in brief compass. It took a 273-page book to record the beginnings of the Council, and one hesitates to estimate the number of sheets of paper which, during

The Fifth Anniversary

The National Council of Churches will celebrate its fifth anniversary on November 29.

Omaha, Nebr., will be the scene of an anniversary dinner on the evening of November 29, and the General Board will convene the next day for a two-day session.

Those invited to participate include churchmen of Nebraska and Iowa as well as members of the General Board, officers of the National Council and the Planning Committee that worked for ten years to bring plans for the Council to fruition.

these 60 months, have carried the reports and the resolutions, the financial statements and the declarations of policy, the findings of committees and the major addresses before board sessions and departmental assemblies.

Nevertheless, within and beneath this welter of paper work, and in the face of unresolved problems and unfinished — in some cases almost unfaced — tasks, there can be found ample justification for a thrilling sense of satisfaction. We are well on our way. Dean Luther A. Weigle, one of the chief architects of the Council, said after the first biennium: "The adventure of faith has been justified by its work in these two years." The same can be said with even more confidence now. Five years have been measured off as the first stages of an infinitely rich pilgrimage of endeavor and achievement within a sincerely-felt atmosphere of spiritual fellowship and challenge.

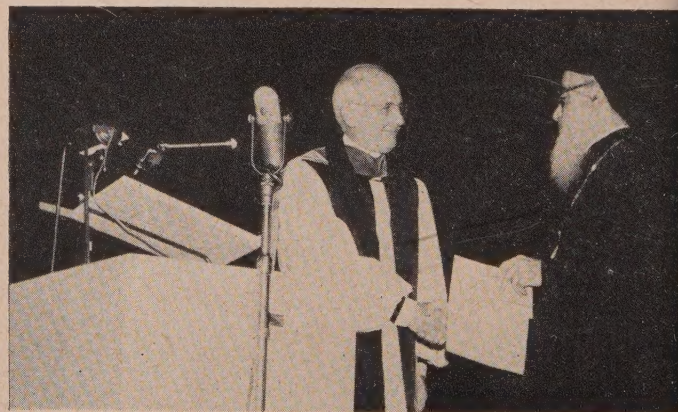
Perhaps the first and most obvious comment should be that we of the various denominations and in the various fields of service have made definite gains in understanding one another, and in the techniques of cooperation. The close and frequent consultations have been fruitful in strengthening personal bonds of mutual regard and common effort. The intimate inter-relation of activities in many areas of Christian concern and operation has knit denominational representatives and consultants, as well as staff personnel, into a sound fabric of supplementary undertaking. This happy merging of a dozen independent units, with the addition of several more during the five-year period, is in itself a tribute to the Christian grace and the complete devotion of the countless individuals involved.

But the National Council was not intended to be merely a composite aggregation of persons and programs, reflecting mainly bigness and comprehensive organization and administrative efficiency. There was a much deeper purpose envisioned, and clearly stated in the Preamble to the Council's Constitution: "In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior, by the creation of an inclusive cooperative agency of the Christian Churches of the United States of America to continue and extend the . . . general agencies of the churches and to combine all their interests and functions."

The key phrase in that preamble, of course, is "oneness in Jesus Christ," but the thought leads properly to a climax in the last word, "functions." For it must be not simply a theoretical oneness, but a oneness in service, in activity, in Christian ministry with all its



At the Constituting Convention in Cleveland in 1950 when twelve general interdenominational agencies were merged.



In 1952, Rt. Rev. Henry Knox Sherrill, the Council's first president, welcomes the million-member Greek Orthodox Church.



Dean Luther A. Weigle, chairman of the Standard Bible Committee, presents the first copy of the Revised Standard Version to President Harry S. Truman in September, 1952.



Bishop William C. Martin chats with 45th Division officers in the Far East during his 1953 Christmas visit to chaplains and service men and women in Korea and Japan.

padest and deepest connotations. It therefore along this line—the actual functioning ministry under Jesus Christ—that the National Council must be evaluated. What then can be said in connection?

For one thing, in these turbulent days, the Council has provided a quiet but authoritative common voice, in re-emphasizing spiritual values as well as discussing specific issues. Statements on behalf of so great a body of churchmen and church women rightly catch the eye and the ear of the world. A great call for prayer in connection with the Big Four consultations at Geneva does not go unheeded. When the spontaneous reaction of the churches against the proposed appointment of an ambassador to Vatican City arose, the National Council provided a proper channel for voicing the protest in ways that are effective. The National Council has also summed up and expressed the widely and deeply felt concern of church people in matters of religious liberty, the protection of individual rights against over-zealous investigators. An American Committee on the Maintenance of American Freedom has these matters under constant survey.

When, after months of discussion and revision, the General Board adopts, on commendation of the Department of Church and Economic Life, a notable "Statement on Christian Principles and Assumptions for Economic Life," that carries weight. Differing and strongly argued points of view gave added richness and strength to the final impressive document. Pronouncements from the Department of International Affairs, always carefully formulated on the basis of continuing study and close contact with world leaders, are given the attention they deserve, for, again, they are our common voice. In other areas such as racial relations, relief and refugee needs, the impact of a united approach and a solid agreement is significant from the Christian viewpoint.

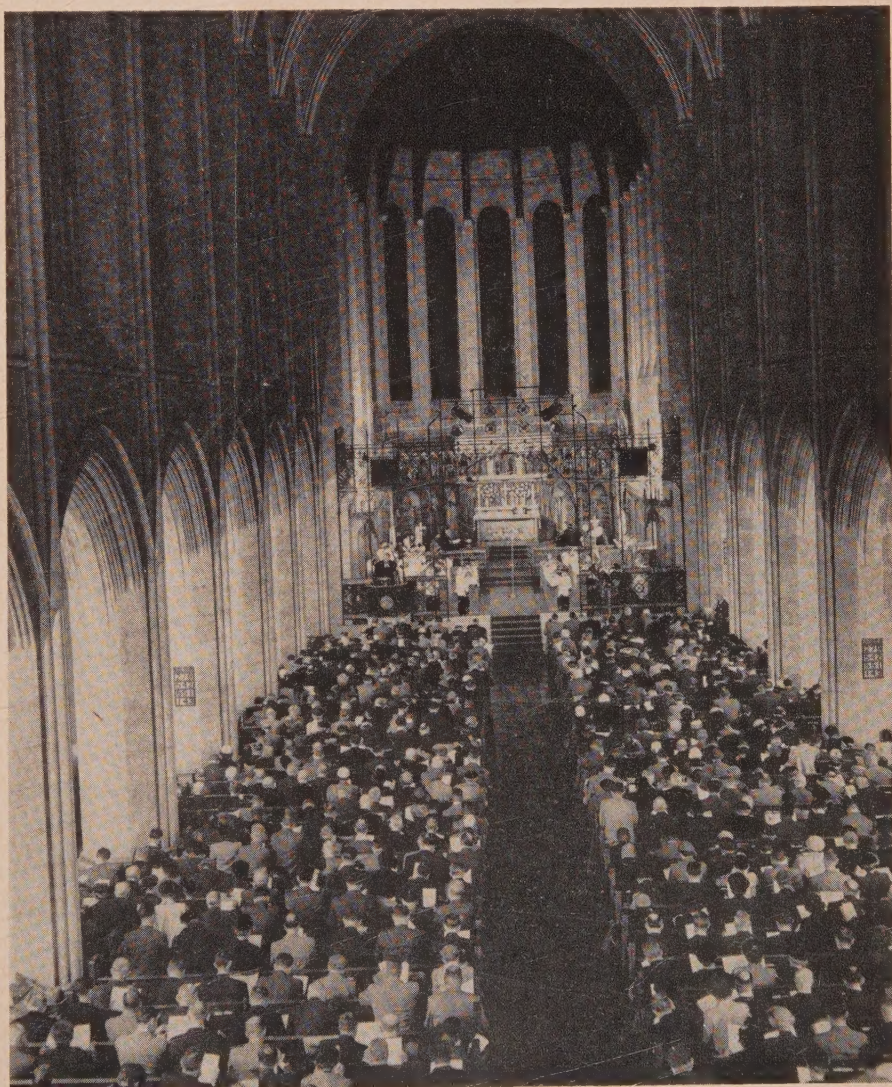
The Christmas visits of former Coun-

cil President William C. Martin and President Eugene Carson Blake to servicemen and women in Japan and Korea signaled in a dramatic way our community of concern, as these men took the greetings from all the cooperating Protestant and Orthodox churches to the men and women so far from home. All of these things are new types of Christian expression made possible

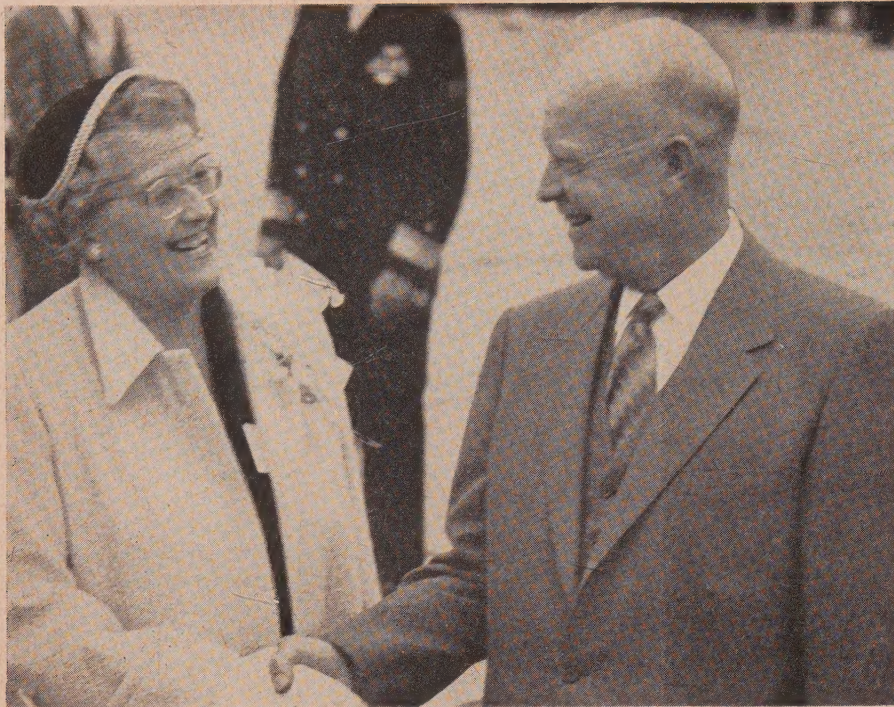
by the unity achieved in the Council.

The calling of the first nationwide gathering to consider "The Churches and Social Welfare" is a significant forward step in facing some of the problem areas and problem situations in our common life.

Similarly there was called a year ago a first Convocation of Christian Colleges for a frank inspection of educa-



Opening worship service at the Council's 1952 General Assembly in Denver, Colo.



In October 1953, United Church Women's president, Mrs. James D. Wyker, welcomes President Eisenhower to Atlantic City, N. J., where he gave an address before the Assembly.

tional practices in the light of Christian principles. In connection with this bold undertaking there was organized a Faculty Christian Fellowship, pointing up the possibilities of clearer witness by individual teachers as well as the development of a more wholesome atmosphere of spiritual reality on college and university campuses.

When one adds to these the major conference on the Church and Economic Life which helped shape the statement of Christian Principles and

Assumptions already referred to, it can be seen that the National Council in its various divisions and departments is not content with routine service tasks, but is seeking to fulfil its prophetic role in discovering and proclaiming God's will.

Nor is the Council sitting back and accepting complacently the statistical indications of an upsurge in religion. In every way it is seeking to make sure that there is genuine sincerity in the lives of individuals and parishes, backing up the increased membership rolls and the popularity of religious books and magazine articles.

In such major concerns as evangelism and stewardship, the National Council is devising closer cooperative links with the state and local councils of churches, where so much of the actual ecumenical contact is to be found. The fellowships of local congregations, and the working partnerships of the denominations in state or area units provide, of course, the foundation structures upon which the interchurch organization at the national level must rest.

In the sphere of material helpfulness, the National Council has been an effective channel whereby the Christian sympathy and generosity of all our people could express itself. Building strongly on the established program of Church World Service, the department which continues that honored name and that same global responsibility has literally brought life and hope to uncounted multitudes in many stricken areas of the earth. War or flood, earthquake or drought — whatever the cause,

wherever there come hunger and disease and general misery, there the people of our churches are present with help. These five years have seen a cooperative ministry of relief approximating \$15,000,000 in cash plus \$35,000,000 in food, clothing, medicines, and other supplies. The "Share Our Surplus" program insures the continuance of relief goods.

A part of this emergency service has been the provision of homes and jobs for refugees, some 50,000 persons having been established in this country. And the National Council is constantly exerting its influence in behalf of the most generous and fair legislation and procedural regulations bearing upon this moving human problem.

In other aspects of human need the Council has also made notable progress. Its nation-wide ministry to migrants is well known, but deserves even greater recognition. It has bestirred itself in the interest of the American Indians, making their plight and possibilities the subject of special study in all the churches this past year.

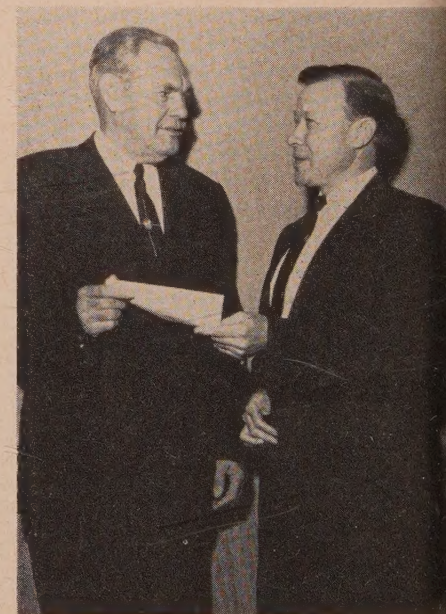
The religious needs of the families in new housing developments, in defense or public works construction communities, and in our great urban centers, have all been given attention at the National Council seeks to bring to realization its motto — "This Nation Under God." Studies and surveys, conferences and consultations, and in many instances actual on-the-spot leadership have all been a part of the picture.

And whenever we think of people we have to think of the children and

(Continued on page 13)



When the National Council's General Board met in Washington in 1953. Left to right: Dr. Eugene Carson Blake, Bishop William C. Martin and Dr. Earl Frederick Adams, the director of the Washington Office.



CIO president Walter P. Reuther, (right) in 1954, presenting a check for \$200,000 from the Philip Murray Memorial Foundation to the Council, for educational work in the area of the church and economic life.

For Outstanding Achievement

ON NOVEMBER 4, in Cleveland, O., at the National Conference on the Churches and Social Welfare, a missionary doctor, a theologian, a hospital chaplain, a worker for crippled children, and a Los Angeles church will receive citations from the National Council of Churches for "outstanding achievement" in social welfare.

Dr. Leonard W. Mayo, New York, executive director of the Association for the Aid of Crippled Children, will be cited for his outstanding contribution to the social welfare of the nation.

Dr. Robert F. Thomas, Sevierville, Tennessee, missionary-doctor, will be recognized for "outstanding achievement in church-related social work."

Honors for achievement in the field of church-related homes and hospitals will go to Chaplain Russell L. Dicks, of Wake University; and for contributions to the social action programs of the churches, to Professor John C. Bennett, Union Theological Seminary, New York.

The Church of All Nations, Los Angeles, Calif., will be recognized for outstanding work in community social welfare.

More than 2,000 of the nation's leaders in social welfare are expected to attend the conference at which the awards are presented.

The five recipients of the awards were chosen by an electoral college of 100 persons from the names of 41 persons who received the most nominations in a nationwide poll conducted among all conference delegates. The members of the electoral board, themselves conference delegates, were chosen as representative of the total conference participants in point of geographical location, the churches in which they work, type of work done, and denominational membership.

This is the first interdenominational recognition ever given by the churches on a national scale for distinguished service in social welfare. The chairman of the citations committee, who announced the winners, was Dr. Harold Baldwin, of New York, secretary of the Department of City and Industrial Work of the Presbyterian, USA, Board of National Missions.

Conference delegates will include social work leaders in the National Council's 30 member-communions, representatives of state and local councils of churches and church women, and of five associate groups: The Salvation Army, Volunteers of America, the YMCA, YWCA, and the American Protestant Hospital Association.

Biographical sketches of the four individual citation-winners are given below. The work at the Church of All Nations in Los Angeles, Calif., which was also cited, is described on page 9. The pastor of the church is Rev. John L. Mixon.

Dr. Leonard W. Mayo, New York, N. Y.—A career devoted to social welfare work has brought Dr. Mayo, 55, numerous honors and responsibilities.



DR. MAYO

"follow-up" committee.

Currently, in addition to his work as executive director of the Association for the Aid of Crippled Children, he serves as chairman of the Commission on Chronic Illness; chairman of the Department of Social Welfare of the National Council of Churches—and Conference chairman; member of the board, and a past president, of the Child Welfare League of America and a member of the advisory committee of the International Society for the Welfare of Cripples. He is also an honorary president of the International Union for Child Welfare and at present is chairman of a committee for the agency which is supervising a study of the future program of the Union.

Prior to joining the AACC staff in September, 1949, Dr. Mayo was dean of the School of Applied Social Sciences, Western Reserve University, Cleveland, O. (1941-47), and a vice-president of the University (1947-51).

A graduate, with majors in sociology and social work, of New York University and the New York School of Social Work, he had served earlier in a number of different jobs, including high school teacher, director of athletics and chief parole officer for the Maryland Training School for Boys; associate director of Children's Village, Dobbs Ferry, N. Y.; faculty member of the New York School of Social Work; director of personnel for the Emergency Relief Bu-

reau of New York City; and assistant and associate director of the Welfare Council of New York City.

Dr. Mayo was born at the Berkshire Industrial Farm, Canaan, N. Y., where his father served as superintendent for a number of years. He received his B. A. from Colby College, Waterville, Maine, in 1922 and in 1942 was awarded the honorary degree of Doctor of Social Science by his Alma Mater. Dr. and Mrs. Mayo reside in Westport, Conn.

Robert F. Thomas, M. D., Sevierville, Tenn.—Known as the "Jeep Angel" and the "Albert Schweitzer of the Smokies,"



DR. THOMAS

Dr. Thomas, 64, has labored for close to 30 years as a missionary-doctor in the rugged backwoods country of Tennessee's Smoky Mountains.

Minister, physician, administrator and social worker, Dr. Thomas was the first graduate doc-

tor to work in the area, when in 1926 he went to the center as a young man with his wife and infant son. From then until 1942, when he was named superintendent, he was in charge of the medical work and health education for the Pittman Center, which serves an estimated 5,000 persons living within a radius of 200 miles of its headquarters.

For a number of years bad roads forced him to make all his calls on foot and horseback. (Today, with improved roads, he can use a jeep in most cases.) Working patiently among the mountain people, he has helped break down centuries-old superstitions of a people whose way of life is closer to the 18th century than the 20th. Although the Center has expanded under his direction, he is often still forced to work under near-primitive conditions in the thousands of calls he still makes annually in mountain homes. He must often perform emergency operations using a kitchen table or a plank on two chairs as an operating table, boiling water in uncovered iron kettles over an open fire, working in the light of flickering candle flames.

With amazing results, he has pioneered in the field of health education in the schools and homes. By inoculation and immunization, typhoid fever and diphtheria, former dread plagues of

the mountains, have been practically eradicated.

Today, largely through his efforts, the Center has been developed into an inclusive program for a needy community. Gifts secured by him have built a hospital, a school, a church, a farm, and set up cooperative industries and group work programs. Through self-help projects the standard of mountain life in the area has been raised significantly.

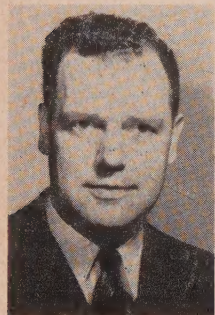
A native of Scranton, Pa., Dr. Thomas is an ordained minister in The Methodist Church and served as a rural pastor in upstate New York and as a foreign missionary in Malaya under the denomination's Board of Foreign Missions, before moving to the Center. (The Center is a project of the Methodist Board of Missions and Church Extension.) He received his college and medical training at the University of Syracuse and is a member of the Northern New York Conference of The Methodist Church.

* * *

Dr. Russell L. Dicks, Durham, N. C.— A specialist in health and religion and widely recognized as an authority in the

field of personal counseling, Dr. Dicks has carried on a unique ministry to the ill which has played a significant role in the development of work in the field.

During the past 20 years as chaplain for four hospitals, minister of a local church for



DR. DICKS

an extended period, faculty member of 12 theological schools and as a lecturer and seminar leader before hundreds of gatherings, he has chalked up an unprecedented list of firsts in his field.

He was the first full-time chaplain of a general hospital to keep detailed records of his work and therefore to make a reflective study of his ministry. He was the first teacher of clinical pastoral training in a general hospital. With Richard C. Cabot, M.D., he wrote the first professional book on the field, "a classic not likely to be superseded in our lifetime," according to the magazine *Pastoral Psychology*.

He was the first person to prepare devotional material for the sick and suffering based on intimate knowledge of their special needs, and more recently was instrumental in starting, and is now serving as first editor of, the first magazine in the field for laymen—*Religion and Health*. He also served as the first president of the Association of Protestant Hospital Chaplains of the American Protestant Hospital Association.

Since 1949 the professor of pastoral psychology at Duke University Divinity School and chaplain at the Duke University Hospital, Dr. Dicks became interested in the field as the result of an elbow injury suffered as a teen-ager. The injury turned into tuberculosis and required long, delicate and tedious operations over a period of years. He reports that his religious faith "ship-wrecked" through this long illness; for "the one thing I did not have was pastoral care."

Following his graduation from the University of Oklahoma in 1930, and from Union Theological Seminary, New York, where he received his B. D. in 1933, he was for five years on the staff of the Massachusetts General Hospital, Boston, Mass., where the basis for his career was laid. In 1938 he became chaplain at Presbyterian Hospital, Chicago, a position he held for three years. The following two and a half years he was a member of the faculty of Southern Methodist University, Dallas, Texas, serving at the same time as associate pastor of the city's Highland Park Methodist Church. In 1944 he returned to Chicago as chaplain of the Wesley Memorial Hospital, a position he held until joining the Duke Divinity School faculty in 1949.

Dr. Dicks' books include "Meditations for the Sick," "And Ye Visited Me," "Yourself and Health," "The Ministry of Listening" and a number of others, plus many articles and pamphlets. He also is general editor of the Pastoral Aids Series of Westminster Press. Originally ordained to the Presbyterian ministry, he changed to the Methodist ministry in 1941.

* * *

Dr. John C. Bennett, New York, N. Y.— Since 1943 professor of Christian Theology and Ethics at Union Theological Seminary, New York, and in

January 1955 appointed Dean of the Faculty, succeeding Dr. Reinhold Niebuhr, Dr. Bennett is widely recognized as one of the nation's outstanding theologians and most eminent authors.



DR. BENNETT

Distinguished for his leadership in the ecumenical movement, Dr. Bennett is perhaps best known for his concern for the social and political implications of the Gospel and his skill as a mediator and interpreter. Particularly in relation to the work of the World Council of Churches he has played a major role in defining and implementing this concern.

He was secretary of the section on the Church and the Disorder of Society at the first World Council Assembly held in Amsterdam, Holland, in 1948, and vice-chairman of the section on the Responsible Society at the second Assembly, held in the summer of 1954, in Evanston, Ill.

Nationally, he has been a member of the Commission to Study the Moral Implications of the Wartime Use of Mass Destruction Weapons of the Federal Council of Churches, one of the 12 (now 13) agencies merged to form the National Council of Churches. Continuing his concern in this field with work for the National Council, he is a member of the policy committee of the Department of International Affairs and of the Committee on the Christian Approach to Communism and the Department of the Church and Economic Life. At present he is also, with other theologians, collaborating with economists in a six-year study on the relation of Christian ethics to economic life under a grant of \$225,000 from the Rockefeller Foundation.

Dr. Bennett has spelled out his convictions in a number of volumes. He is the author of *Christian Values and Economic Life*, 1954; *Christianity and Communism*, 1949; *Christian Ethics and Social Policy*, 1946, and many others.

Prior to joining the Union faculty, Dr. Bennett was, from 1938 to 1943, professor of Christian Theology and the Philosophy of Religion at the Pacific School of Religion, Berkeley, Calif. Earlier he was for seven years assistant professor, then associate professor of Christian Theology at Auburn Theological Seminary, Auburn, N. Y.

Ordained a minister of the Congregational Christian Churches, he has been a foundation lecturer in many institutions, including Chancellor's lecturer at Queen's University, Kingston, Ontario, Canada; Alden Tuthill lecturer at the Chicago Theological Seminary; Nathaniel W. Taylor lecturer at Yale University, and Ayer lecturer, Colgate-Rochester Divinity School.

One of the seven founders of Christian Action, Dr. Bennett now serves as chairman of its executive board and is also vice-chairman of the New York State Liberal Party. He is a member and the immediate past president of the American Theological Association. In 1950, at the invitation of the United Church of Japan, he flew there to "interpret the theological basis for social responsibility," spending five weeks lecturing and travelling in the country. Later in the same year he spent two months in Asia under the auspices of the International Missionary Council, discussing the Communist problem with leaders there.

The Church of All Nations, Los Angeles, Calif.—The All Nations Foundation was created by The Methodist Church 30 years ago with the establishment of the Church of All Nations under the leadership of G. Bromley Oxnam, now Bishop of the Washington, D.C. Area.

Located in the slums of Los Angeles' crime-ridden east side, the Church's pioneering role in providing community services to people in this "depressed" area of the city marks it as one of the nation's outstanding institutional churches. Through the years it has become known as a trusted friend of the families, the children and the young people of the east side.

Since its founding juvenile delinquency has been cut a record 83 per cent in an area which has the highest adult crime rate in the country and the lowest educational and median income levels in Los Angeles County. Throughout its existence it has included a variety of health and welfare units.

For youth there is the Boys' Club, a member of the Boys' Clubs of America, where youngsters from the street are given the opportunity to channel their energies in wholesome activities. Supervised by trained staff persons, the program includes a gym, a workshop, a library and club-rooms.

In the summer both boys and girls go on one-week camping vacations at the Foundation's summer camp. Located in the mountain woodlands, it includes each season some 500 youngsters from cramped one- and two-room apartments to the fun of the swimming pool, hiking on mountain trails, handicraft work and singing and story telling around the evening campfire.

The Foundation also operates a clinic which provides the services, to those unable to pay, of 26 physicians, surgeons,



Church of All Nations, Los Angeles, Calif., cited for its community social welfare work.



In the clinic.

dentists and other specialists, all of whom donate their time. Last year the clinic provided 28,500 services.

The Foundation's Community House program is a center for both youngsters and their parents. It has classes in cooking, sewing, arts and crafts, folk dancing and personal hygiene. It has a play center for pre-school youngsters and also provides for clubs and discussion groups for the parents.

Two miles away from the Foundation headquarters in a similar area on the city's North St. Louis Street, is the Hollenbeck Center, which includes a gym, club-rooms, kitchen facilities and an outdoor playground.

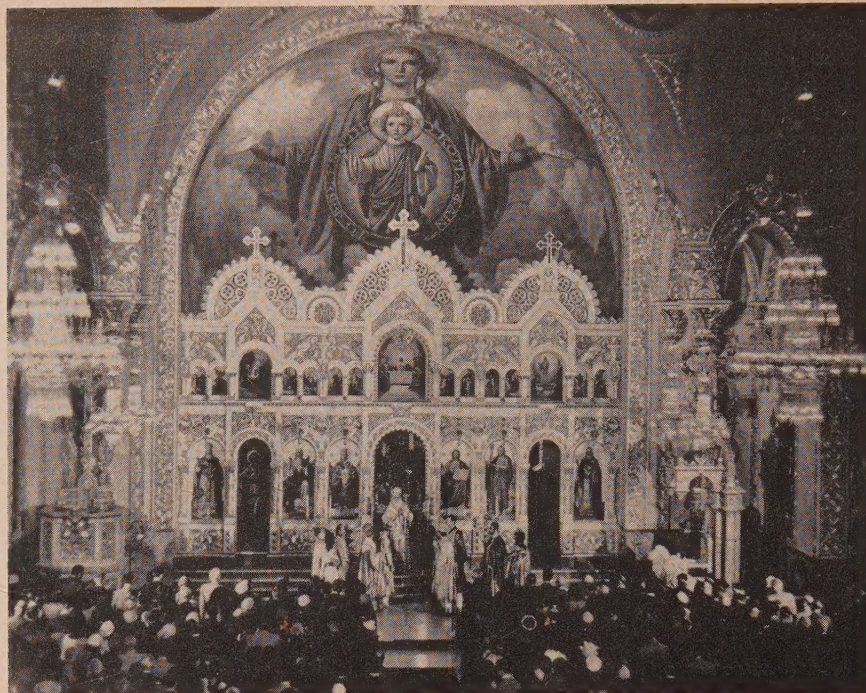
The pastor of the church, Rev. John L. Mixon, serves as director of the Foundation. Each unit of the Foundation has its own director and staff with direct representation on the Foundation's Board of Trustees.



In the play center.



In the Boys' Club.



New St. Sophia
Greek Orthodox Cath
in Los Angeles.

The Eastern Orthodox

By GEORGE FLOROVSKY

THE Orthodox Church in North America began as an evangelistic enterprise.

Alaska and the Aleutian Islands were formally annexed to the Russian Empire in 1766. In 1793, at the request of Russian traders and settlers in those parts, the Russian Holy Synod sent a regular mission, composed of monks of the famous Valaamo Monastery, on Lake Ladoga, to evangelize the natives in those remote Russian possessions.

The first Orthodox Church, dedicated in the name of the Holy Resurrection, was erected in 1794, on Kodiak Island in the Aleutians. The mission was very active and successful, and about 12,000 natives were converted and baptized during the first two years. In 1799 the first missionary bishop was consecrated for Alaska. Unfortunately, he never reached the Alaskan shores, as the vessel on which he was crossing from Siberia was lost in the stormy sea. In the mean-



METROPOLITAN LEONTY
Primate of the Russian Orthodox Church
of North America.

time, the administration of the Aleutian Islands and Alaska was transferred to the newly formed "Russian-American Company" and the new regime of colonial exploitation was not favorable to missionary endeavor.

The greatest missionary of this early period was Father Herman, who continued his evangelistic work till his death in 1839. A man of ardent faith and of strict ascetic life, Father Herman exhibited a high pattern of Christian charity and devotion. He himself lived in a sylvan retreat on Spruce Island, just opposite Kodiak, but he was earnestly concerned with the spiritual needs of the native Christians. He taught them the Holy Scriptures and helped them in many ways.

The new period in the life of the Alaskan Mission began in 1824, with the arrival of an outstanding missionary leader, Father John Veniaminov (1797-1879), at that time a parish priest

Prof. George Florovsky, now an American citizen, is an archpriest of the Russian Orthodox Church who has been a member of the World Council's Central Committee since 1938. He came to New York in 1948 to join the faculty of St. Vladimir's Theological Seminary and is now teaching at Union Theological Seminary and Columbia University.

The Orthodox Church believes it is the continuing Christian Church as founded by Christ and his Apostles, united in the Great Councils, and undivided by schism or the Reformation.

Their ancient customs and liturgies go back fifteen or more centuries, and are colorful ceremonials of humble devotion and biblical instruction. Some of them follow the Julian calendar, and celebrate Christmas thirteen days later than the Western Church. The words "Catholic Apostolic" which appear in official titles of the Orthodox Churches in America carry the same meaning as in the Apostles' Creed. The Orthodox have no affiliation with the Roman Catholic Church. Their fellowship is with Protestant churches through the World Council, the National Council, and increasingly in city church councils and federations.



PATRIARCH ATHENAGORAS
Founder of the Greek Church in North America.

Irkutsk. He was a missionary by vocation, with a deep devotional insight, wide vision, an unfailling energy, and true evangelistic consecration, never deterred by any hardships or tensions from service to his flock. In addition, he was a gifted linguist. He learned local dialects, of which he composed the first grammars, and started translations of the New Testament and of the basic liturgical books into the dialects of the natives. It was in the Aleutians that he composed his catechism, "Introduction of the Way into the Kingdom of Heaven."

In 1840 Father Veniaminov was appointed as a diocesan bishop to Alaska, and after his monastic profession, was named Innokenty, after the great Russian missionary St. Innokenty of Irkutsk. Under his administration the mission was reorganized into a regular diocese, which included also Kamchatka. A missionary seminary was established in Sitka to train the native candidates for ministry in their own country, and a great number of churches and chapels were built in this vast area.

Bishop Innokenty was never interested in numbers or in any other spectacular aspects, but solely in evangelism and in the instruction of the neophytes. Unfortunately, after a few years the diocesan residence was transferred to Kamchatka and a suffragan bishop sent to Alaska. Later on Bishop Innokenty was made Archbishop of Irkutsk and finally, in 1867, Metropolitan of Moscow. He remained always deeply interested in the missionary work and became the first president of the Imperial Missionary Society. The missionary work so vigorously started in Alaska and the Aleutians were sold to the United States in 1867. The rights and privileges of

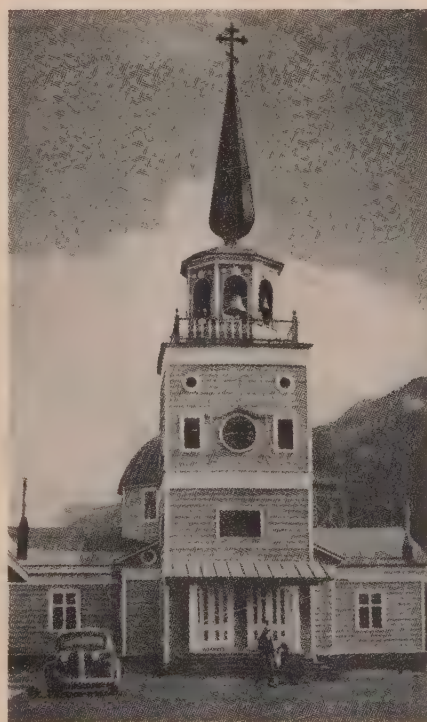
the Orthodox Church were duly recognized in the bill of sale, and the missionary work continued, and continues up to now. But the original impetus was lost and never recovered.

In 1872 the episcopal see was moved from Sitka to San Francisco. At that time there was already a considerable number of Orthodox emigrants on American territory, mainly in California. The number of emigrants steadily increased in the years between 1870 and 1900, from different Orthodox countries, chiefly the Slavic ones.

One of the most important features in the history of the Orthodox Church



METROPOLITAN ANTONY BASHIR
Head of the Syrian Church in N.A.



St. Michael's Orthodox Cathedral, Sitka, Alaska, which was dedicated in 1848.



ARCHBISHOP MICHAEL
Present head of the Greek Church in N.A.

in America was the reconversion of Slavic Uniate to the Orthodox faith. A large number of Uniate (Catholics of the Eastern Rite, under the Roman obedience) came to America from Austria-Hungary. They settled chiefly in Pennsylvania, especially in the mining districts of that state, but also in the seaboard industrial centers. They were put under the jurisdiction of the local Roman Catholic bishops, of the Latin rite, who had little understanding of the peculiar privileges of the Eastern-Rite Uniate. Tensions with the Latin hierarchy increased, and finally a large proportion of the Uniate parishes went back to the Orthodox Church. The first Uniate parish which left Rome was that at Minneapolis, Minn., in 1891. This process still continues. Thus many Russian parishes in the United States and Canada have a Uniate background. A large proportion of the Russian Orthodox believers in America are emigrants, not from Imperial Russia, but from the Slavic provinces of the former Austrian Empire, especially Galicia and Carpathian Russia.

In the seventies there were but scattered groups of the Orthodox in America. An attempt to start an Orthodox parish in New York City at that time had but little success, and the parish was discontinued after a few years, as the number of Orthodox was small and unstable. The first Russian parish in New York City was established in 1870, and the first rector was Father Nicholas Bjerring, a converted Roman Catholic priest, one-time professor at one of the Catholic seminaries in Maryland. He conducted services in both Slavonic and English, and in this connection made a number of translations of the liturgical books. He started the first Orthodox periodical in English, "The Oriental

Church Magazine," but its circulation seems not to have been considerable at any time, and it did not last long.

In the nineties the situation was radically changed. It is significant that at that time appeared systematic translations of all basic liturgical books of the Orthodox Church, by Nicholas Orloff, professor of Russian at King's College, London, at the suggestion of Bishop Nicholas (Zioroff) of North America, and with the approval of his successor, Bishop Tykhon, the future Patriarch of Russia. As the center of the Orthodox population shifted to the East, the residence of the bishop was transferred to New York in 1905, where a new cathedral was erected. Under the administration of Bishop Tykhon (1898-1907) the Church grew steadily. A missionary school was opened in Minneapolis in 1898, and in 1905 it was reorganized into a regular seminary, according to the Russian pattern, with a somewhat simplified curriculum. A monastery was founded at South Canaan, Pa., in 1906, and dedicated to St. Tykhon Zadonsky, one of the greatest Russian saints of modern times. The missionary work in Alaska was resumed and greatly strengthened. This normal growth of the Orthodox Church in America was gravely affected by the Russian Revolution.

Up to the Russian Revolution there was but one canonically organized Orthodox Church in North America, the Russian Archdiocese, a direct continuation of the early mission. The Archbishop was appointed by the Holy Synod of the Russian Church in St. Petersburg. But the constituency of the Church was multi-national, and therefore also multi-lingual. The number of Greek-speaking parishes was in the beginning comparatively small, but there were many Serbian and Syrian communities (Arabic-speaking, from Syria, Lebanon, and elsewhere).

The first Greek church in the United States was the Holy Trinity Church at New Orleans, La., dedicated in 1860. The Greek emigration to America rapidly increased in the first decades of this century. Under the administration of Archbishop Tykhon, Syrian Orthodox parishes were organized into a special unit, and a special bishop was put in charge, as a suffragan to the ruling Archbishop, but with wider rights over his flock. The problem was more general, however, and in 1906 Archbishop Tykhon submitted a comprehensive plan of reorganization. The diocese of North America had to be transformed, according to his thought, into an Exarchate with a special constitution and certain autonomy. The plan implied the formation of several national bishoprics (Alaskan, Syrian, Serbian, and Greek), under the presidency of the Russian Archbishop. This plan was



Crucifix inlaid in pearl in St. Michael's Cathedral, Sitka. Note the Greek Cross.

never formally discussed, but was highly symptomatic and significant as a frank acknowledgment of the intrinsic problem.

It was not without difficulties and tensions that the present independent national Orthodox churches in North America were canonically established. All of them remain in canonical obedience to the churches in the "old countries," with the notable exception of the Russian Church in North America, which is not under the administrative authority of the Moscow Patriarchate,

at least *de facto*, owing not only to the intricate general situation, which compelled it for more than two decades to function autonomously and makes inadvisable an administrative subordination to the authorities in the Soviet Union, but also to the increasing "Americanization" of this oldest Orthodox Church on the American Continent.

The first effort to organize the Greek churches in America as a special diocese was made in 1918 by Bishop Alexander of Rodostolos, sent for this purpose by the Synod of Greece. The Ecumenical Patriarchate, however, claimed jurisdiction over the whole Diaspora, i. e., all Greek communities outside of the Orthodox countries, and accordingly a Greek Orthodox Archdiocese of North and South America was canonically established by the action of the Ecumenical Patriarch and his Synod in 1922. The real founder of the Hellenic Church in America was Archbishop Athenagoras, who has been the Ecumenical Patriarch since 1950. Under his wise and creative administration the Greek Church was fully organized, new communities established, and many churches built. A theological seminary was established, first at Pomfret, Conn., later transferred to Brookline, Mass., and greatly expanded. An "Academy of St. Basil" was established at Garrison, N. Y., as a school for girls. The present Archbishop of the Greek Church, Michael, is continuing with great energy and consecration the work initiated by his predecessor. Biennial Conventions of the Greek Church, held in various local centers, and in which all clergy and the lay representatives participate, are a mighty instrument of consolidat-



Ceremony at the Orthodox Academy of St. Sergius in Paris when Rt. Rev. Henry Knox Sherrill, first president of the Council, received an honorary degree.

g, expanding and deepening the unity of the Church.

The Syrian Orthodox (Antiochian) Archdiocese was formally created in 1930. With the encouragement of Archbishop Antony Bashir, the Syrian Church in America makes a valiant effort to combine old traditions with the requirements of the new situation. Arabic is kept as the language of worship, but English is extensively used also, to meet the needs of the younger generation in the Church, which is more adjusted to the American conditions of life than to those in the "old country." English translations of the liturgical books are sponsored by the Syrian Archdiocese, which develops, under the guidance of Archbishop Antony, an extensive publishing activity. The Serbian diocese in America was formally established in 1920, and the first bishop appointed in 1926. The administrative center of this diocese is St. Sava's Monastery, Libertyville, Ill. A Roumanian Episcopate was organized approximately at the same time, and a Bulgarian a bit later. To this list of National Churches one should add Albanian communities and several Ukrainian. Thus at present the Orthodox Church in America exists as a group of several national organizations, each of them pursuing its separate way. It is difficult to estimate accurately the actual size of the Orthodox Church in North America and of all its national branches. Various figures are given, and for the whole the total membership exceeds two million believers. The Greek Archdiocese administers 348 regular parishes, the Russian Metropolitan District numbers over 300 parishes in the



Icon representing the Annunciation, carved in ivory, also in St. Michael's in Sitka.

This article is the twelfth in a series on the various church families in the National Council. Previous articles have dealt with: the Moravians, May 1952; the Methodists, November 1952; the Baptists, March 1953; the Episcopalians, May 1953; the Disciples, June 1953; the Quakers, December 1953; the Congregationalists, April 1954; the Presbyterians, December 1954; the Lutherans, March 1955; the Evangelical United Brethren, April 1955, and the Reformed Church in America, June 1955.

United States and Canada, to which 12 parishes in Latin America should be added. Other branches are smaller, but there are obvious signs of growth and expansion.

The most significant new factor in the situation is the increasing proportion of American-born members of various churches, who inevitably take more

part in the life of the country to which they belong by birth and in which they receive education and intend to work and serve. While retaining its distinctive features and *ethos*, the Orthodox Church in America is increasingly integrated into the total stream and structure of American life.

An important fact is the growth of lay organizations, which are not quite accurately described as "youth" movements, because their upper age-limit is rather indefinite. The oldest is the Federated Russian Orthodox Clubs (F.R.O.C.), with chapters over the whole territory of the U.S., and with an extensive program of cultural and philanthropic work. The Greek Orthodox Youth of America (G.O.Y.A.) is a very vigorous and steadily growing organization, with an extensive program. The same is true of the Syrian organization (S.O.Y.A.) and of several others.

The number of students in the colleges and universities who belong to the Orthodox Church is also growing, and this leads to the formation of special Orthodox "Clubs" or fellowships on many campuses.

It should be added that several of the Orthodox Churches in America participated in the Federal Council of the Churches of Christ in America and the following five are now members of the National Council: the Greek, the Roumanian, the Russian, the Syrian Antiochian, and the Ukrainian. (There is one Orthodox among the Vice-Presidents at large.)

Several of them take part also in the World Council of Churches, and Archbishop Michael is one of the joint Presidents of the Council.

This Nation Under God

(Continued from page 6)

with, who are the concern of one of the major divisions of the Council, Christian Education. Continuing its candid work in the preparation of materials, curriculum development, pioneering in weekday religious education and leadership training, this branch of the organization most specifically looks to the morrow, as it deals so largely with young life. Its interests and activities carry right on into maturer years. The United Student Christian Council, which coordinates campus Christian activities, and the Student Volunteer Movement for Christian Missions recently have become part of the NCC. The English Bible also falls officially to the Division of Christian Education. The production of the Revised Standard Version was a noteworthy event, properly acclaimed throughout the country, coming as it did after many years of scholarly labors, and with grati-

fying unanimity the RSV has commended itself to our total church constituency. The record-breaking sales of this new-old Book were perhaps a major factor in such measure of religious quickening as is authentic in these days. Moreover, realizing that just making such a volume available was not enough, the Council is putting forward a vigorous program on "The Use and Understanding of the Bible."

These five years have witnessed a splendid development in the activities and the influence of United Church Women. Their designated appointments—World Community Day, World Day of Prayer and May Fellowship Day—are being observed by more and more women, in thousands of churches, usually on a cooperative basis locally. Mrs. James D. Wyker, president of UCW, led an international team of women on a round-the-world tour of fellowship and interpretation.

Correspondingly, but not yet on quite the same scale, United Church Men are

challenging the laymen of all our communities to take their places more actively in the life and witness of the Christian Church. Also meeting in nationwide consultation this November, in Minneapolis, they are stressing such major points of emphasis as support of Christian colleges, lay evangelism, religion in industry, and the rapidly developing ministry to American communities overseas through union English-speaking churches all around the world.

In the foreign mission field, as in home missions, the Council has achieved a closer integration of denominational operations and fostered various united undertakings. It has developed strongly two particular areas which far over-spread any denominational lines or comity allocations of territory. World literacy and Christian literature are a universal concern of the churches. The first, of course, is basic for the betterment of life under Christian influences. But if people are taught to read, they

(Continued on page 22)

The Printed Word Strengthens The Faithful in the East

By GERALDINE SARTAIN

ON THE slopes of the great hill that Hong Kong visitors first see stabbing the skyline as their ships thread through hovering junks, sampans and a riot of harbor craft, stands a large European-style building.

A busy building, anyone would say who stood before Number One Albert Road and watched the stream of human life flow in and out. Few know, however, that within these walls is being carried on a work that may have epochal consequences in the struggle to win the minds and hearts of 22 million Chinese scattered throughout strategic Southeast Asia.

Here are turned out the songs, picture books, pamphlets, children's verses, sacred pictures and books for adults that are carrying to a corner of the world now in tumult the story of the Christian Savior and of the democracy that flowers through application of His principles. Here in crowded offices, behind row on row of desks, sit European, American and homeland-trained Chinese, wielding pen, pencil and Chinese brush.

Some authorities believe no more opportune time could have arrived for the establishment of the Council on Christian Literature for Overseas Chinese than the moment when it was born. Its predecessor, the Christian Literature Society of Shanghai, whose printing presses for years had poured out a stream of material to nourish and support Christian thought and ideals, had just been silenced by the Communists. And native-born Chinese, for some years pushed by economic pressure from their home bases to the outermost reaches of the Java and South China Seas, were now spilling out before inundation by the Communist wave.

Into Malaya, Thailand, Burma, Korea, the Philippines and Indonesia, the human flood poured—a population in flux, both geographically and philosophically.

With confidence no longer anchored in the old Confucian philosophy of their fathers, and at the same time



Mrs. Tun-jou Ku, wife of the former dean of Hangchow University, who won an award in a religious art competition conducted by CCLOC to discover new talent, stands in front of her interpretation of the Biblical story of the Wise and the Foolish Virgins.

torn by doubts as to Christian democracy because it was linked, in their belief, with colonial imperialism, many Chinese know not what faith to espouse. A real vacuum exists in the Chinese mind today, according to Dr. Tun-jou Ku, formerly dean of Hangchow University and an official of the United Board for Christian Colleges in China, who has worked in its literature program which is closely allied in spirit with that of CCLOC.

At just this point in history when millions of Chinese were in confusion and at the same time under the constant bombardment of Red propaganda stemming from their own motherland, the Council on Christian Literature for Overseas Chinese held its first formal meeting in Hong Kong on July 27, 1951, six weeks after the preliminary formulating session. The urgent need to produce Christian literature outside China was unanimously agreed upon and because of its publishing and distributing facilities, Hong Kong was

chosen as the central office for the new effort to win the Chinese to Christian democracy. No books attacking Communism were to be published. Rather, the new endeavor chose the constructive path.

Offices were opened in the Anglican Church Guest House on the slopes of the Hong Kong backdrop; writers, editors, translators, artists and proof-readers were found to man these busy offices and the famous Bible Book and Tract Depot took over the printing and distributing. American, Canadian and British missionary societies joined in the support. In America the sponsoring group is the National Council of Churches' Far Eastern Joint Office, a wing of the Division of Foreign Missions.

In the first year 82 volumes were published. They were pocket-book size, paper-bound and the printing was large and clear. Thus they were easy to read and convenient to carry. The first book re-issued on a large scale was a union

ymnal. Translations of all of the old favorite hymns that generations of Protestants have sung on all continents were included, as well as many original Chinese hymns.

The *Hymns of Universal Praise* had an amazing circulation. Singing is a natural expression for all peoples and especially for the Chinese at that time. Exiles from their homeland, depressed and under pressure from many alien seas, these lonely Chinese, groping for stable values, needed the solace and the joy of song.

They needed and wanted, too, many tracts, pamphlets, commentaries, theological books for their ministers and missionary students, Christian plays, fiction and sacred drawings. Since many of the poorer families had no pictures at all, even tiny cards with religious scenes were put on their walls happily. For their children, dozens of titles were turned out. Chief among them were a children's hymnal, picture books, and *The Story of Jesus*. Bibles are printed, not by CCLOC, but by the Hong Kong Bible House, which is supported, also, by British and American societies.

The publication of these Christian materials has grown by great leaps. By now some 500,000 books covering 350 titles have been issued. A monthly children's magazine called *Happy Childhood* is the only Christian magazine for Chinese children extant. In 1953 the first issue of a Chinese quarterly edition of selections from the *World Christian Library* came out. A Chinese edition of the *Bible Reading Fellowship* and the *International Bible Reading Association* brought out each quarter. This year the companion volume to the much-loved hymnal, *The Book of Common Worship*, has been re-published. Other important volumes published in the last few years are the *Dictionary of the Bible*, *Hastings' Dictionary of Christ and the Gospels*, *Fenn's Concordance of the Mandarin Bible*, *Temple's Reading in St. John's Gospel*, *Bennett's Christianity and Communism*, and departmental best sellers like *Pilgrim's Progress* and *The Imitation of Christ*.

To gain the interest of established and talented young writers and artists CCLOC in 1953 established several categories of literary and art awards. The competitions were successful. New talent was discovered and now is being hoped to provide a wealth of new material of higher standard.

Most significant of all, CCLOC has expanded by establishing overseas agencies in the principal capitals of Southeast Asia, while Hong Kong, with its Chinese refugee communities, remains the main office and liaison center between the denominations and this ecumenical work that is touching the lives of the Chinese Christians overseas num-

Paul LeRoy Tilden: 1900-1955



PAUL LEROY TILDEN

Rev. Paul LeRoy Tilden, associate director of the Department of Pastoral Services of the National Council of Churches, died suddenly at his summer home in Amagansett, L. I., on October 16. He was 55 years of age.

Mr. Tilden joined the executive staff of the National Council January 1, 1951 and had special responsibility for the Commission on Ministry in Institutions.

He served from 1946 to 1950 as chaplain and field secretary of the Methodist Hospital in Brooklyn, N. Y., and previously as pastor of Methodist Churches in Newark, N. J.; Madison, N. J., and Roselle Park, N. J.

He was born at New London, Conn. June 6, 1900, and was a graduate of Syracuse University, 1925 and Drew University, 1929. He took graduate study at Drew University, Union Theological Seminary and Columbia University.

He served 12 years as a trustee of his alma mater, Syracuse University, and was active as a member of the American Protestant Hospital Association and the National Association of Prison Chaplains. He was a member of Alpha Sigma Phi Fraternity, Theta Chi Beta, honorary scholastic Biblical Society and the Masons.

He is survived by his wife, the former Elizabeth Bradley; a son LeRoy, and a daughter, Phyllis Anne Lefebvre.

bering today somewhere between 100,000 and 200,000 persons. Rev. H. W. Spillett serves as executive officer there.

In Malaya, the office is in a Methodist bookstore in Singapore. Literature is reaching the new Malayan villages where live the people brought in from the jungle, 90 to 95 per cent of whom are illiterate Chinese. They are even being taught to read and write. In Borneo, CCLOC distributes through a Sarawak bookshop. In Manila, CCLOC cooperates with the Philippine Federation of Christian Churches in its book room. In Formosa the Chinese Sunday School Association handles the materials through a Taipeh bookshop, and it is even reaching the mountain tribes.

In Indonesia, where two and a half million baptized Christians are members of the national churches, an enormous amount of Christian literature is available through those churches and in Jakarta bookshops. The story of Protestantism in Indonesia is an old one, dating back to the early years of Dutch control. Most of these Christians are members of the Dutch Reformed Church, which exists as an important island of Christianity in a sea of Moslemism. Ninety-three per cent of the Indonesians, or 70 to 75 million, are Moslems.

CCLOC plans to have agencies in Burma and Thailand. Already, its literary products have reached as far away

as South America, where many Chinese have found refuge in Dutch Guiana and Surinam. The religious novel, *The Robe*, in translation, is selling well in the capital city of Paramaribo. Books have also been supplied to Chinese living in Australia, Canada, Honolulu, Japan, Macao, Mauritius, New Zealand, the United Kingdom and the United States.

Many moving stories are told about how much the CCLOC literature means to overseas Chinese. Many of them show almost desperate happiness at the opportunity to buy it at cost or to receive it free, where subsidies make this possible.

For instance, Chinese often come to Bible Society or CCLOC offices clutching a pitiful coin or two wrapped in bits of cloth. They look over the books hungrily and pick out as many of the most cherished as possible to carry back with them to their villages. To protect these books, which are so precious to them, they carefully enfold them in scraps of brown paper they have brought along for that purpose.

And so deep is their gratitude for this literature about the Savior whose teachings they have embraced that they often bring contributions saved, literally, penny by penny from their daily rice money.

Despite the thousands of books and tracts distributed, more are needed, ac-

(Continued on page 24)

The General Board at Pittsburgh

By FLETCHER COATES

MEETING in Pittsburgh, Pa., for the first time, and with upwards of 50 state and local church council officers "looking on" as invited guests, the General Board of the National Council of Churches spoke out strongly in defense of human rights in the U.S., took action to arouse concern for victims of the recent riots in Turkey, and urged the nation's churches to resist "every threat" to freedom.

The Council's 240-member governing body, in October 5-6 sessions that set several precedents, further voted to invite representatives of churches in Russia to be its guests in America as the first step in a two-way exchange of church leader deputations.

And in the midst of a heavy business agenda, board members participated in a ceremony attending the presentation of a new "Harvester" station wagon to the Migrant Ministry — bought with money raised by the children of the Evangelical and Reformed churches.

The Board adopted a statement placing responsibility for "violation of human personality on racial grounds" squarely on the shoulders of "the whole nation."

"Tragic events, such as those which have recently occurred in Mississippi . . . have produced anguish not only among their immediate victims, but among Christians everywhere," said the pronouncement. "Especially grieved are those who are giving themselves in heroic devotion to the realization of human justice."

Expressing "deep grief" over conditions that led to "a chain of tragic events," the pronouncement further said, "We humbly acknowledge that violations of human rights are not confined to any one section of the country. They place upon all of us the obligation to repent and to devote ourselves afresh to the attainment of just and righteous relations among the races in our nation."

Earlier the policy-makers called on the nation's churches to resist "every threat" to freedom.

A pronouncement on civil liberties placed the National Council on record as: (1) defending the rights and liberties of racial, cultural and religious minorities; (2) affirming the churches' interpretation of the U.S. Constitution's First Amendment to mean that "church and state shall be separate" but not indifferent to each other, and (3) warning that "exercise of rights and

liberties is subject to considerations of morality and to maintenance of public order and security."

"Religious liberty and religious faith are basic both historically and philosophically to all our liberties," declared the pronouncement, which was earlier adopted at an executive board meeting of the Council's Division of Christian Life and Work.

Declaring its belief that church and state are separate and independent as institutions, the document said this implies "neither that the state is indifferent to religious interests nor that the church is indifferent to civic and political issues."

The statement, presented for board approval by Mrs. Douglas Horton, National Council vice-president for the Division of Christian Life and Work, concluded by urging "the churches, because of their concern for all human welfare, to resist every threat to freedom."

In another major action, the Board authorized the National Council to make representations to the U. S. Secretary of State and the U. S. delegation to the United Nations to help arouse concern for the Greek minority in Turkey and the wholesale destruction of

Greek Orthodox churches in that country in recent rioting.

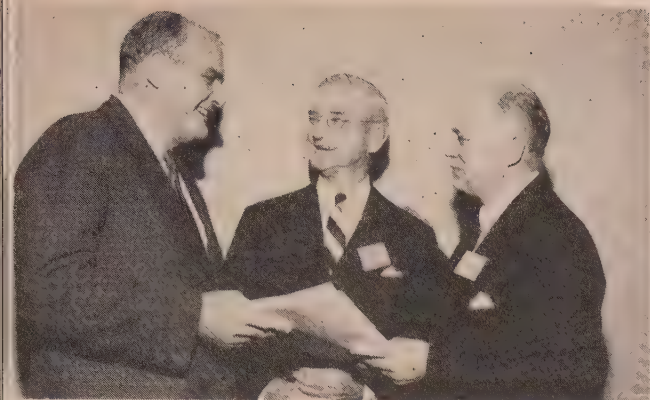
In a message of concern adopted without dissent, the Council is on record as expressing "profound shock and deep sorrow that such inhumanity of man to man can occur anywhere. It is gratified by reports that the Turkish government has committed itself to restitution of property. It is nevertheless the responsibility of governments, insofar as possible, to repair the injury and to adopt measures to prevent the recurrence of such injustices."

By unanimous agreement the message, which came to the Board from its Policy and Strategy Committee, will be communicated immediately to the Eastern Orthodox Patriarch in Istanbul, scene of the heaviest destruction.

Another historic board decision may bring to the U. S. a deputation of Russian church leaders within the next few months. With a single abstention, the Board voted to invite representatives from the churches in Russia to be its guests in America prior to a planned visit of U. S. church leaders to the Soviet. Council officers were further instructed to make inquiries of the U. S. State Department concerning ways and means of enabling the Russians to come here.



Robbie Riefler, of Millvale, near Pittsburgh, presented keys of the "Harvester" station wagon to Dr. Eugene Carson Blake, president of the National Council, who accepted them on behalf of the Migrant Ministry of the national, state and local councils cooperating in the program. Looking on are Mickey McConnell, chairman of a Migrant Ministry Committee, and Dr. James E. Wagner, president of the E. & R. Church.



At a special luncheon Mr. Charles R. Hook (center), Middletown, O., industrialist, who is retiring as chairman of the Business and Finance Committee, was thanked for his services during the five years of the Council's life. Dr. Roy G. Ross (right), general secretary, paid tribute to him as having "the love and respect of the Church, of business organizations, of educational institutions and governments." At left is the Council's president, Dr. Eugene Carson Blake.



Eight children representing the Evangelical and Reformed vacation church school children whose pennies, dimes and quarters made possible the gift of a "Harvester" station-wagon to the Migrant Ministry, try out the recreation equipment which the Harvester carries in addition to educational and worship materials. With them are Miss Edith E. Lowry, executive secretary of the Division of Home Missions, and Mickey McConnell, a Migrant Ministry chairman.

The possibility of a "two way" visit developed when the Russian Orthodox Church, responding to a Council inquiry as to whether an American church reputation would be welcome, not only extended an invitation but also suggested that Russian church representatives be invited to visit the U.S. and learn of its religious life. Ralph Arkush, the Council's recording secretary and a member of the Russian Orthodox Greek Catholic Church of North America, asked that he be formally recorded as sustaining. The recommendations came before the Board in a report from the Policy and Strategy Committee, presented by Dr. Franklin Clark Fry, president of the United Lutheran Church in America and committee vice-chairman.

In preliminary discussion of the visit project, Dr. Eugene Carson Blake, Council president and presiding officer, reported that he had explored the proposal of an American visit to Russia with the State Department and that "it had raised no obstacle in principle to the consultations." Authorized by the Board at its June, 1955, meeting to explore the possibility of such a visit, Dr. Blake said he had communicated with His Holiness Alexei, Patriarch of Moscow and All Russia, expressing the hope that he would concur in the plan for a meeting with Russian Orthodox churchmen in or near Moscow. The Council president also informed His Holiness of the desire of the American churches that their representatives meet with leaders of other church bodies in Russia. To this proposal the Russian Orthodox Church sent a favorable reply, signed by Metropolitan Nikolay.

The Board further moved to authorize National Council officers to testify at U.S. Senate hearings in behalf of liberalizing U.S. immigration laws; formalized working relationships with the World Council of Churches; heard

progress reports on the needs and resources of ecumenical education and a special commission formed to study "the need, nature and purpose of evangelism for contemporary America."

They also heard a review of the Council's scores of program activities in a report from Dr. Roy G. Ross, general secretary, who called on fellow Council officers to supplement his remarks with their own personal statements.

The Pittsburgh meeting as a whole inaugurated a new pattern of General Board sessions in major centers throughout the country, evolved with the purpose of heightening participation in church cooperative affairs by church men and women in virtually all areas.

National, state and local ecumenical leaders—convened for a fellowship luncheon—were told that a deep, powerful current across the world is bringing Christians of all lands closer together.

Discussing church cooperation in state and community, Dr. Ansley C. Moore, pastor of the Sixth United Presbyterian Church of Pittsburgh, and a past-president of the Pittsburgh Area (formerly the Allegheny County) Council of Churches, declared:

"Across the world barriers between us Christians are crumbling. This is not a drift, a tendency, but a deep, powerful current. And the amazing thing is that as the world has drifted apart, Christians have been moving together. Our century is being called . . . to great unifying adventures."

Dr. Moore said this unifying process is manifested on the community level in such enterprises as the "nurture of Christ's own" in leadership training, weekday schools, vacation church schools, audio-visual aids, and a score of others. Himself a member of the General Board, Dr. Moore pointed out that the ecumenical movement does not seek the

merger of denominations, but rather fosters "a new spirit," encouraging once-divided groups to work together.

Dr. Glenn W. Moore of New York, secretary of the General Council of the Presbyterian Church in the U.S.A. and a National Council board member, emphasized that church councils on all levels and the denominations are today engaged in a single enterprise in carrying out the mission of the Christian Church in our society. Speaking from the national viewpoint, Dr. Moore pointed out that the National Council's main function is to provide proper resources that may be drawn upon for united action in broad planning and more expert study into the basic issues involved in the activities of the church.

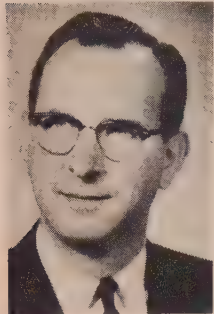
"The National Council is also a vehicle by which the thousands of congregations in various communities may be united to carry out particular projects," he said, citing the fact that more than a third of the national body's budget is expended "as the compassionate expression of Christians through church programs of world relief."

Board attention was focused on "crisis and opportunity" in Christian higher education by a group presentation made by leaders in the field. At a time when more than 2,000,000 young people are in colleges and universities—the greatest number in U.S. history—"there are at least three dangers which threaten to make higher education an enemy rather than an ally of Christian forces," declared a basic paper presented by Dr. E. Fay Campbell, secretary of Christian Higher Education of the Presbyterian Church, U.S.A. He summarized these dangers as (1) "the tendency to imply that because of the doctrine of church-state separation the college and university must draw a sharp line between faith and reason," (2) the tendency to think of religion as an "elective and

(Continued on page 21)

Council Personalities

In Christian education in this country "Mr. Youth" is *Rev. A. Wilson Cheek*, executive director of the department of youth work of the Council's Division of Christian Education and, since 1950, executive secretary of the National Council's United Christian Youth Movement.



CHEEK

Mr. Cheek is keenly conscious of America's place in the world today and of youth's role in the picture. Universal military training, conscientious objectors, juvenile delinquency, home and family life, resources for the youth of local churches, are all on his calendar.

He is consultant for youth affairs on committees of the Boy Scouts, Girl Scouts, YMCA, YWCA, Campfire Girls, National Social Welfare Assembly, Anti-defamation League and National Catholic Welfare Conference. He coordinates the youth program activities with those of other National Council units. He serves on a constant procession of com-

mittees, including children's, adults' and audio-visual.

In the Commission on General Christian Education, the work in leadership education, family life and curriculum development constantly involves youth work, and Mr. Cheek is the coordinator.

Born in 1914, Mr. Cheek graduated from Catawba College, Salisbury, N. C., in 1936 and from the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa., in 1939.

For a period of time he served as pastor of three Evangelical and Reformed Churches in North Carolina.

In 1947 he became director of youth work for the Evangelical and Reformed Church and served in that capacity until he was called to the National Council in 1950.

He is a member of the youth committees of the World Council of Churches and the World Council of Christian Education. He was an American delegate to the World Youth Conference at Travancore, India, in 1952-53, and was the liaison person between UCYM and the World Youth Groups in their planning of activities for the Evanston Assembly.

Mr. and Mrs. Cheek live in suburban Oak Park, Ill., with their five children.

of Christian Education, she was for five years director of the department of Christian Education of the Detroit Council of Churches. Previously she had been director of religious education in two Presbyterian churches in New York State and one in Detroit. She also served in a similar capacity for the Federation of Churches of Rochester and Monroe County, N. Y.

With a Religious Education degree from Auburn and graduate work at Chaffee Noble School of Expression and Wayne University in Detroit, she has taught in and supervised weekday schools and engaged in practically every phase of children's work in local churches, vacation schools, and camps.

A small, dark-haired, vivacious woman who seven years ago left a top job with the U. S. Civil Service Commission to join the National Council's staff because of a deep concern with the problem of the relation of the Christian faith to daily vocation is the associate executive secretary of the Department of the Church and Economic Life.



MISS GREENWOOD

Miss Elma L. Greenwood was serving as chief of the Commission's Budget Section in Washington, D. C., when in 1948 she accepted the National Council position. For five years as assistant executive secretary, and now in her present post, she is in an excellent position to translate her convictions into concrete realities.

As the Department's second in command, (Rev. Cameron Hall is Department Director), she carries major administrative responsibility for the home-base operations, dealing with some of its concerns in labor-management relationships, the church and agriculture, the Christian and his daily work; and consumer problems.

The Department annually produces some six or eight pamphlets on these topics for local church distribution, sponsors the national seminar on "The Christian Farmer and His Government" and publishes an occasional periodical on The Church and Economic Life.

(Continued on page 24)

Chicago is her base, but her working address is Anywhere, U.S.A. Whether it's planning, arranging, or running a laboratory school in Colorado, working up a new audio-visual series in Montgomery, sitting in with an experimental research Sunday school class in Nebraska, or advising a committee in an Oregon office building, Mrs. Alice Goddard is always busy at



MRS. GODDARD

some phase of the children's program in this country.

As executive director of the department of children's work of the Division of Christian Education, she tries to carry out whatever state council and denominational executives of children's work decide ought to be done. Each semi-annual meeting of her committee means the setting of new sails and compass reading.

She provides executive direction to the committee on children's work, promotes special emphases and programs such as the 1953 Christian Education Week, with its theme "For All Children Faith in God," and has a hand in the production of educational materials of many kinds. She counsels denominational and area children's workers regarding their plans and operations, and represents children's work at meetings and conferences such as the White House Conference on Children and Youth.

Mrs. Goddard writes periodically—six to ten articles a year—for the co-operatively-planned series used by denominational Christian education magazines, and is the author of "For Family Worship," Pilgrim Series "Family Book."

A major source of information on the theological, psychological, and sociological approach to children's work, she is a constant inspiration for columnists and special writers on children's subjects.

Before coming in 1948 to the International Council of Religious Education, predecessor of the NCC's Division

Outlook

Honest Self-Examination

THE EVIDENCE of the vitality of the churches today is their careful, honest self-examination. It arises out of strength and confidence, not out of frustration or out of uneasiness about the future.

Included in this self-examination is a restatement of basic purposes and objectives in terms clearly relevant to the present situation and persuasive to this generation. It calls for a fresh analysis of the role of the church in society, especially in relation to the many new secular institutions and the expanding operations of tax-supported agencies — federal, state, and local. This leads to a reconsideration of the churches' programs. Which programs are essential? Which contribute to the basic objectives of the churches?

Is social welfare a marginal and optional field in the life of the churches? Is a church under any biblical or theological mandate to work in this field, or is it impelled only by a fading tradition? Should the churches abandon the field to nonsectarian agencies and concentrate their energies and resources on what is generally described as their unique spiritual functions? If they should not abandon the field entirely, should they limit themselves to caring for their own constituents or for their own professional servants? What consideration should be given to the fact that Roman Catholic and Jewish friends maintain very extensive programs and institutions providing welfare services?

We know of no one who desires or expects to develop one theological definition of the grounds for Christian social welfare. We believe in the creativity of freedom and the stimulation of diversity. There is, however, a widespread desire in many of the churches to make more careful statements of their reasons for, and purposes in, their social welfare activities. It is hoped that certain purposes will be generally shared by the churches and that they can be stated as the grounds for cooperative enterprises.

The churches are more alike in their practices in social welfare than in their reasons for them, and more alike in their reasons than in their explanations for them. An outsider, hearing us talk, would be dismayed by our differences; seeing us act, he would be convinced that we are in general agreement. Herein is one of the interesting and significant aspects of interdenominational cooperation. Participation in common practices demonstrates a practical Christianity and facilitates cooperation in examining the basic principles and presuppositions which are largely shared among us.

The relation of social welfare to other functions of the churches needs careful consideration. It should not, and cannot appropriately be segregated and isolated. Much of the social welfare work of the churches has begun and is continued because it was considered to be essential to the missionary and evangelistic work. It certainly did not arise from a sub-Christian ethical

humanitarianism. It should not be justified now merely in terms of abstract or academic sociological and economic analysis of society.

When We Give Thanks

AT THE FEAST OF THE WEEKS, the ancient Hebrews offered sacrifices of thanksgiving to God for His blessings to them. They did not forget that all good gifts — not only the fruits of the fields, but their very lives — were gifts from Him. To worship and praise Him for His goodness, they offered their first fruits as tokens of their own thanksgiving.

Today, in 1955, our gifts are different. In our industrial age we may never see the trees which bear the fruit we eat, or the sheep which grow the wool for our clothes. Our food comes from tin cans, and many of our clothes are from the chemist's laboratory. But now, as in ancient times, all is from God, for man has created nothing. He only manipulates what God has made. And still, in the autumn, at the time of harvest, we express our thanks to God for our many blessings, which we know are from Him.

The people in a very large number of our churches have chosen November as the best time to make their pledges to the Giver of all good gifts. During the Every Member Canvass we return to Him, through His Church, a portion of the treasure which He has committed to us. We call it money, dollars and cents, but in truth it is more than that. It represents our lives, the product of our time, our talent and our devotion.

Judged by our standard of giving, the Hebrews were very generous. To begin with, they recognized that "the tenth belongeth to the Lord." And only after it had been given could they make their free-will offerings.

With many of us, it is different. We, too, give, but with great restraint. Our average gift is less than a dollar a week. Instead of giving as God has blessed us, we give "the same as last year." But that may have had little relation to our ability to give. And it may have been unrelated to the fact that most of the people in our world of 1955 are hungry, sick, poorly clothed, and have not yet known the love of the Father for each one of them. We have ignored the fact that unless we now pledge two times as many dollars as we did fifteen years ago, we have really reduced the amount of our gift.

Within the past five years there has been a notable trend among many Christians to give as God has blessed them. The goals of the Every Member Canvasses in their churches have been based on the needs and opportunities before them, and not just on what was done the last year. Again this November, tens of thousands of laymen and lay women will work in their local church Every Member Canvasses, challenging their fellow-members to "thank God through your church." And the response will be greater than ever before because all sincere followers of our Lord want to have a share in His work in our needy world.

The CHURCHES

WORKING TOGETHER

CHURCHES LAG IN INTEGRATION

Protestant churches in Dayton, O., have taken a long, careful look at their integration practices and found themselves wanting.

In the first survey ever made of attitudes and practices of the churches in regard to race relations, the Church Federation of Greater Dayton reports they are lagging behind industry, schools and other elements in integrating Negroes and whites.

The findings, based on replies to a questionnaire from 120 of the city's 200 Protestant churches, were presented at the first Greater Dayton Institute on Church and Race, held this fall. They indicated that the churches:

1. Are not facing the issue of integration with a "positive and aggressive policy and program." Eighty-one churches reported they had no definite racial policy.
2. Have not implemented, in specific situations, statements favoring integration by their denominations. Only one in 114 white churches had Negro members, 9 others said Negroes "occasionally" attend services.
3. Are maintaining a "barrier to integrated housing" by their "segregation pattern." Five white churches have moved from the edge of the Negro housing area and two others are in the process of moving.
4. Are more willing to express a "policy of acceptance" toward Negroes when they are located in areas having no Negro residents.
5. Are dying in the midst of very dense populations.

By contrast it was noted that considerable progress has been made toward integration in the city's economic and civic life. The report also observed that the Roman Catholic Church in Dayton operates an integrated program. Whites are free to attend the one "predominantly Negro" church in a Negro area, it said, and churches in the "Negro-white fringe" have both white and Negro members.

The institute adopted a resolution calling upon delegates to implement denominational policies of social justice and racial integration in their local churches.

SPONSOR "MARRIAGE ROUNDTABLE"

The Buffalo and Erie County, N. Y., Council of Churches is sponsoring monthly "marriage roundtable" discussions for engaged couples and newlyweds.

Panel members include a physician, a minister and a marriage counselor. Each session also features a film on human reproduction.

INDIANA NAMES SECRETARY

Dr. Walter R. Hand, pastor of the Woodruff Place Baptist Church, Indianapolis, Ind., has been named executive secretary of the state's Council of Churches. He succeeds Dr. Ralph L. Holland, who resigned to become executive secretary of the Greater Worcester Area Council of Churches, in Worcester, Mass.

Interested in interdenominational work all his career, Dr. Hand was instrumental in the formation of the Council of Churches in Wheeling, W. Va., and has been active in the Council in Shelbyville, Ind., and in the Indianapolis Church Federation. He is presently serving as president of the Ministers' Council of Indiana.

80,000 IN OHIO WEEKDAY CLASSES

More than 80,000 Ohio school children in 150 communities are enrolled this fall in weekday religious education courses, in what is believed to be the most extensive program of its kind in the country.

Approximately 100 teachers, of whom upwards of 60 are full-time professionals, are staffing the schools, which are conducted under the sponsorship of some 50 councils of churches. State church council officials indicate that about 90 per cent of public school children participate in the classes where they are offered.

However, despite the number of new programs this year, less than one-half of Ohio's 88 counties provide the schools, the State Council reported. It added that several communities have blueprinted plans for next year dependent upon the recruitment of qualified teachers and upon securing sufficient financial support. Funds in most communities are raised by member churches of local councils and through community drives and personal gifts.

DAYTON SCHOOL ENROLLS 600

The Church Federation of Greater Dayton, O., is sponsoring seven separate series of six-week courses this fall designed "for the personal enrichment and improvement of those persons who are interested in rendering more effective service as Christians in their local church and community."

Close to 600 Daytonites are enrolled in the seven courses, which run concurrently. Topics range from Bible study and church history to child psychology and church music.

COUNCIL BRIEFS

The Connecticut Council of Church Women is presenting a seven-week television series this fall titled "Adventures at Home with Indian Americans" over New Haven Station WNHC-TV. Based on the current home missions theme of the National Council of Churches, the series, part of a succession of weekly "Adventure" programs, features special guests each week to interpret economic, educational and health problems confronting the modern Indian American. Women throughout the state are being encouraged to watch the programs together and follow them with discussion groups. . . . El Paso, Texas, church leaders representing 16 churches of seven denominations are in the process of forming the city's first council of churches. Until now the city was the largest in Texas without a church council. . . . The Portsmouth, N. H., Council of Churches has arranged for two buses to transport children to Sunday school classes of member churches. Churches of six denominations are participating in what is believed to be the first cooperative effort along this line in the state. . . . "Texas Churches Speak on Racial Integration" is the title of a new folder prepared by the Texas Council of Churches. It contains brief quotations from pronouncements of Texas church judicatories on the Supreme Court decision outlawing school segregation. . . . Fourteen high school students from eight denominations in widely scattered areas of Maine spent five days in New York last month visiting the United Nations and other points of interest, in the World Order Caravan organized each year by the state council of churches. . . . The Maine Council of Churches marked its 17th birthday October 31.

General Board

(Continued from page 17)

ten divisive subject . . . not fundamental, not essential," (3) the fact that our colleges and universities are actually, in far too many cases, simply training-schools (which) turn out thousands of splendid mechanics."

(Urging understanding and support of the Council's multi-program Commission on Christian Higher Education, Dr. Campbell recommended that the General Board "give serious consideration to the need for more financial support" to both the Christian colleges and the student Christian movement.

(Participating in the presentation were Mr. John O. Gross, Nashville, Tenn., executive secretary of the Methodist Division of Educational Institutions, who outlined the role of the nation's 11 church-related colleges today; and Mr. Hubert C. Noble, recently elected general director of the Council's Commission on Christian Higher Education, who defined the work and needs of the commission.

(Addressing approximately 200 board members and guests, Dr. H. Richard Niebuhr asserted that there is growing evidence that what might be called "an American Church" has come into existence.

Just as the U.S. has its own kind of economic system — not quite capitalism, socialism or free enterprise, but definitely labeled American — so this country has its own kind of "religious system," he declared.

(Dr. Niebuhr, who is professor of Theology and Christian Ethics at Yale Divinity School, cited unifying elements in the evolving "American Church" to include: (1) voluntarism, in membership and support, (2) competitiveness, in seeking membership and in giving members what they want; (3) popular appeal, as manifested in a variety of "wonderful vulgarities," (4) inclusiveness, evidenced in the way U. S. churches embrace all varieties of opinion and interests; (5) fecundity, shown in the way Americans are continuously developing new religious organizations such as councils, larger parishes and even pre-front churches, and (6) organization, which often and characteristically parallels federal administrative structures.

(Other "signs" of an American Church are to be found in Americans themselves, the theologian declared, including the "universal confession of the lordship of Christ," the charitable generosity of Americans expressed in Christian works of love, and the almost universal belief among Americans that the triumph over evil could well be an over-riding proposition if only everybody got

together and worked at it.

In the midst of its agenda, the Board took time to witness the presentation of a "Harvester" station wagon to the churches' Migrant Ministry by eight young representatives of all the children of the Evangelical and Reformed churches.

Violence and Outrage

Gradually accumulating reports from reliable sources, especially from the World Council of Churches, establish the fact that extreme violence and outrage were unleashed against Greeks and other minorities in Turkey in the riots of September 6 and 7. Most of the Greek Orthodox churches in the area of disorder were destroyed or seriously damaged. People were injured and killed. Pillaging and burning were widespread.

Such outbursts of terror cannot be overlooked on grounds of extenuating circumstances or long-smoldering passions, whatever their sources — whether nationalistic, political or cultural. It was, therefore, timely and appropriate that the director of the Commission of the Churches on International Affairs (jointly sponsored by the World Council of Churches and the International Missionary Council) brought to the attention of the Secretary of State the reports of investigations of the World Council of Churches concerning the destruction and possible measures for assistance.

The National Council of the Churches of Christ in the U.S.A. expresses profound shock and deep sorrow that such inhumanity of man to man can occur anywhere. It is gratified by reports that the Turkish government has committed itself to restitution of property. But governments alone cannot repair the injury done to people and to human relations.

"We express Christian sympathy for all who have suffered in body, mind or estate and pray that God will sustain them in their hour of need and enable them to assist in reconciliation between those who have been in tension or conflict. We would join with them in healing the wounds of bitterness.

To our Christian brothers, especially, we send assurance of our prayers and our deep concern for their distress.

*Resolution adopted
by the General Board
of the National Council,
at Pittsburgh, October 5, 1955*

Thanks to the pennies, dimes and quarters raised by the E & R children at their vacation church schools last summer, the children of crop-picking migrant farm workers along the Eastern seaboard area will be served by the new "Harvester" — the 26th in a growing fleet — which will bring them spiritual, educational and recreational aids.

Standing before the "Harvester" and flanked by press and TV cameramen and reporters, little Robbie Riefe, of Millvale, near Pittsburgh, solemnly presented keys to the car to President Blake, who accepted them on behalf of the Migrant Ministry of the national, state and local councils cooperating in the far-flung program. During the ceremony Dr. James E. Wagner, Philadelphia, president of the Evangelical and Reformed Church, reminded board members and guests that "as the 'Harvesters' move, they take the message of the Gospel to a vast group of dispossessed people in our country, two million of them, who harvest the crops that come to our dinner tables, but are denied the usual advantages of community life. This ministry is a demonstration of our united witness, starting in four Eastern states in 1920, and now extending into 27 states and serving approximately 225,000 migrants."

At a special luncheon in his honor, Charles R. Hook, Middletown, O., industrialist and retiring chairman of the Board's Business and Finance Committee, was thanked for his services to the Council during the almost five years of its life. Lauding Mr. Hook, who is board chairman of the Armco Steel Corporation, Dr. Roy G. Ross, Council general secretary, said, "Mr. Hook has the love and respect of the Church, of business organizations, of educational institutions and governments."

In response, Mr. Hook congratulated the Council on the fact that in operating on a \$10,000,000 budget — "big business by any standards" — it is able to maintain its budget in balance. The industrial leader said he hoped to see the day when entire support for the Council will come through church organizations alone.

The next business meeting of the General Board will be held in Omaha, Neb., November 30 — December 1. Together with regional and other ecumenical leaders, board members will observe the fifth anniversary of the National Council, which was constituted by 29 communions (now 30) in Cleveland, O., November 29, 1950.

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This Nation Under God

(Continued from page 13)

must be supplied with the right sort of reading matter, or else they will have to fall back on trash and the perverted communistic writings that seem always to be in plentiful supply. Therefore much attention is being given to the training of nationals in the writing of booklets, pamphlets and teaching materials. RAVEMCO (Radio, Visual Education and Mass Communications Committee) is the complementary development, adapting in the church field modern techniques for today's needs. This enterprise trains audio-visual leaders, prepares materials, and cooperates with local radio stations and educational institutions in providing the best means of reaching great numbers of people in all lands with creative messages and Christian interpretations of life.

On the home front, the Broadcasting and Film Commission is active and effective in cooperating with the radio

and television networks and the moving picture producers to provide the best possible programs and films for the widest possible public. Through these media, the ideals and purposes of the National Council, and in fact all our church life, have reached untold millions, to inform those who are without, and to stimulate those who are within, our fellowship. This again is a task that needs to be tackled unitedly, and the National Council has brought this difficult assignment to a new measure of successful Christian impact on the public.

One is embarrassed to select the few other items which can be included in this hasty review. The Greek Orthodox Church has been received into full membership with the 29 original communions. This addition of a million Christians brought to approximately 35,000,000 the Protestant, Anglican and Orthodox church members finding a common fellowship in Christian purpose and program through the National Council.

The decision to establish national headquarters on Morningside Heights in New York City, where a large number of denominational boards and the principal Council offices will be located in a single building was an important

step. This will provide not only operational efficiency but also a visual symbol of cooperation. It is likewise interesting to note that, while this issue was debated for many months with strong convictions for or against the New York location, when the final action was taken, it was accepted in a spirit of gracious good will which was and is a tribute to the quality of the leadership of our churches.

To offset any danger of "New York provincialism," the General Assemblies and the General Board meetings are planned to reach many different parts of the country, to encourage the broadest participation in all the proceedings of the Council. The Constituting Assembly was held in Cleveland, the 1952 Assembly in Denver, the 1954 Assembly in Boston, and the 1957 Assembly will be in St. Louis. The quarterly board meetings are held in many cities across the country.

"And what shall I more say? For time would fail me to tell" of all the other actions, projects, and purposes of all the many units of the Council through which the member-churches are working. From these sketchy glimpses, one should have a feeling of busyness—perhaps almost too much of that! But what about the values underlying all the going and coming, the speeches and the pamphlets?

Let it be said again that one clear gain in these five years is the better acquaintance and the fuller understanding and the closer cooperation among the various member-denominations and

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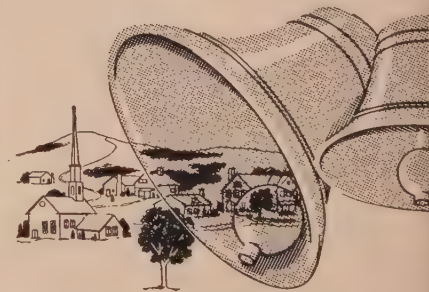
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their leaders, both lay and clerical. By the grace of God, in this case, familiarity has not bred contempt—quite the opposite. There is a degree of respect as well as acquaintance that would hardly have been possible without the National Council as a common meeting ground for the facing of the Christian task. And it must always be remembered that the Council is only the instrument of the churches themselves.

There is, to be sure, a negative side, but we be too exultant on this birth-day. We are a pretty big and cumbersome organization, with complicated committee structures and cross-representations, and not all of the separate operational machines of the dozen and more formerly independent organizations have yet been standardized, with gears properly meshing, and unnecessary gadgets eliminated. Progress is being made, and when the New York offices can be housed together, instead of in the seven different buildings now used, the full integration and simplification will be greatly helped, so that the Council can serve the churches ever more effectively.

But back on the positive side, another very sure gain is that more people than ever before, both in and out of our churches, are being made aware of some of the unmet needs of individuals

and groups, spiritual as well as material. Not only are such projects as the "Harvester" wagons among the migrants, and the collection of CROP donations, and the re-settlement of refugees being prosecuted with vigor. These stories are being told more widely and more pointedly, and always with the underlying spiritual motives emphasized. Our church members indicate by their responses in local cooperation and in general gifts that they recognize their Christian responsibilities.

Another specific gain to be noted has already been mentioned, namely the prophetic note that emerges when the churches together consider some of the great issues of modern life. It is not alone in cooperative evangelistic missions, or campus preaching missions, or sermons in the national parks or on shipboard. When Christian education leaders come together under National Council auspices to consider how best they can guide our youth, when business and industrial executives and labor union officials discuss together the Christian implications of ownership, of employment, of profits and wages, or when churchmen and professional social workers pool their insights as to the problems of poverty, of delinquency, of bad housing, of drug addiction—then you have above any of the details of

program minutiae a coming to grips with basic principles and ultimate objectives in terms of redeemed Christian personality and a spiritually-oriented Christian society. These matters are not limited to any one denomination, although individual denominations as well as individual churches do well to give them still greater consideration. But the dimensions of the crises in any of these areas are such that Christian statesmanship demands that we all look at things together, and try together to understand the solutions before any of us complicate things further by amateurish piecemeal approaches. Out of such cooperative considerations can come prophetic messages that are pretty close to the basic Gospel.

This leads to a final thought. Although the National Council does not have the same sort of department of theological studies as the World Council has, nevertheless, it is acutely aware that all of us, laymen as well as clergy, in all our churches, ought to do more thinking as to the essential beliefs we cherish and are trying to disseminate. We need to deepen our own spiritual life, as individuals, as parishes, as denominations, as a Council. If this be thought to be an obvious assumption, let us remind ourselves that this spiritual note is not neglected in the crowded agenda of board or committee meetings. The Council is calling the nation to spiritual renewal—beginning with itself. In this very fact lies the surest promise for even finer experiences of service in the long years ahead.

The Council has indeed broadened the range and sharpened the focus of our Christian thinking and doing. As we continue to strengthen the bonds that unite us, let us bear in mind our purpose, as Dr. Roy G. Ross, the Council's general secretary, has phrased it—"to spread the whole Gospel through the whole church to the whole world."



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The Printed Word

(Continued from page 15)

according to Dr. Wallace C. Merwin, who heads the National Council's Far Eastern Joint Office, to deepen the faith of the population that is already Christian, and to appeal to those not yet Christian.

As the struggle between East and West deepens, if deepen it must, the power of the printed word becomes more and more pivotal. What began in such a small way in a denominational guest house, perched high above the Hong Kong business district, has already attained the stature of a world mission.

Council Personalities

(Continued from page 18)

Presently it is working on a study guide to be used with its history-making statement issued last year on "Christian Principles and Assumptions for Economic Life." Miss Greenwood is also the liaison between the Department and women's groups in these fields allied with the Department of United Church Women.

Prior to joining the Civil Service Commission, Miss Greenwood was for several years a technical adviser and later research associate for the Pennsylvania Economy League. Earlier she was for four years chief of the division concerned with local budgets, taxes and assessments of the Department of Internal Affairs of the Commonwealth of Pennsylvania. Previously she served as executive secretary of the League of Women Voters in Syracuse, N. Y., and Philadelphia, Pa.

She is the author of bulletins on government finance, including a 24-page pamphlet on methods of budget analysis by citizen groups. She holds membership in the American Society of Public Administration and the National Municipal League.

Miss Greenwood, a native of upstate New York, is a graduate of Syracuse University with a master's degree in Political Science. She is now a resident of Bronxville, N. Y., and a member of New York's First Presbyterian Church. Sailing, gardening and knitting are her hobbies in leisure time.

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BOOKS

Catholic-Protestant Conflicts in America

By JOHN J. KANE, Regnery, Chicago, \$5.00.

The Catholic Approach to Protestantism

By GEORGE H. TAVARD, Harper & Brothers, New York, \$2.50.

Dr. John J. Kane, head of Notre Dame's Sociology department, brings to an examination of Catholic-Protestant conflicts in America the skills of his profession, and a high degree of objectivity. Lending blame on both sides, he deals as one of his theses the groundlessness of Protestant fears. Protestants have nursed their fears at least since 1544; their fears have not been realized; ergo, the fears are groundless! Of course, he makes a better case, point by point, complaint by complaint.

In discussing "the school question," Dr. Kane mentions the need to allay Protestant fears as to the intention of Roman Catholics to seek "entire subjugation" of their schools, questions whether a formal statement would convince Protestant objectors, and asks, "Should Catholics voluntarily abrogate the future, albeit remote, possibility of the assistance?" He makes no reference to the statement on this subject, which is a renunciation not expressly limited to time, issued by his Bishops in 1912.

He is aware that attitudes of large groups are social realities, whether founded in fact or in fancy. He deals with many of the questions raised by Blanshard, accordingly, in more serious vein, and less in the atmosphere of name-calling, than some who have

undertaken to answer him—or so it seems to this reviewer.

One wonders whether still more light and a yet truer perspective might not be achieved by a team of sociologists, including both Roman Catholics and Protestants, working together.

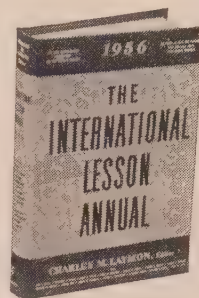
Dr. Kane takes into account the influence of a culture on religion but holds that there has been more yielding of ground to secularism by Protestantism than by Roman Catholicism, and says, "Catholics are amazed at Protestant retreats and, antagonistic as the groups may be, Catholics sense the loss of a quasi-ally."

The sociological approach is valuable, actually and potentially. But it is not enough. There are barriers of ecclesiastical doctrine, of the very concept of the church, which make it difficult for Protestants and Roman Catholics, with the best will on both sides, to be even quasi-ally.

This difficulty is examined in "The Catholic Approach to Protestantism" by Father Tavard, who has a parish in down-town New York. His work merits the attention of our seminaries and of our theological reviews. This reviewer wishes to express appreciation for a work that is challenging in its wide and painstaking scholarship and in its recognition that the ecumenical movement must enlist the concern, the understanding and consequently the prayer of vast numbers of Christians—which would include lay men and women.

Father Tavard counsels against reliance upon blue-prints and the search for short-cuts to reunion until much more of the debris of four centuries of

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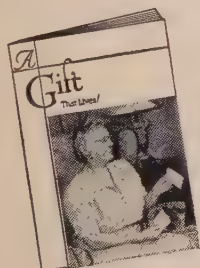
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separation shall have been cleared away by honest and patient examination.

He recognizes that much of the experience of those centuries is of value, and that both Protestants and Roman Catholics have contributed items of importance to the credit as well as to the debit account.

Although it is difficult for a Protestant to distinguish between a Roman Catholic's concern for Christian unity and his desire that all Christians find that unity within Roman Catholicism, the author's deep concern for Christian unity is unmistakable.

—CLAUD NELSON

The Strangeness of the Church

By DANIEL JENKINS, Doubleday, Garden City, N. Y., \$2.95.

This is a deeply ruminative book on a subject of key importance. The author is a young Congregational pastor in England who joins the faculty of the Chicago Theological Seminary for each summer quarter.

To speak of the "strangeness" of the Church seems strange at first. Is not the Church one of the most accustomed things in our experience? Dr. Jenkins answers that its "strangeness" lies in the fact that, while it is involved in the

everyday life of men, it claims to be founded by God and shows so much that supports that claim generation after generation. Readily admitting the shortcomings and failures of the Church, Dr. Jenkins points to its "power of internal renewal" as the great evidence of more-than-human origin.

The tendency to disparage the Church by contrasting its complex organization with the simplicity of the Gospel of Jesus has no place in Dr. Jenkins' thought. On the contrary, he insists that the Church is integral to the Gospel itself and that the Christian faith makes little sense without the Church.

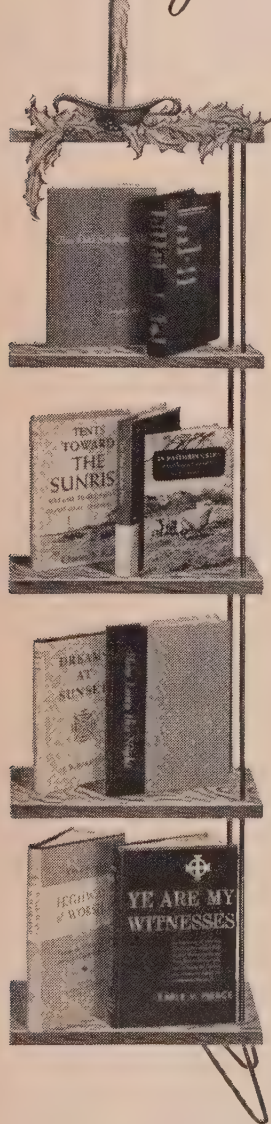
The movement which reaches its fulfilment in the Church, he points out, goes back to the beginning of Israel as a people. The Covenant of God with Abraham was not with an individual but with a "people of God." The group which Jesus gathered around Himself was a continuation and "reconstitution" of the community of Israel, now given a universal outreach.

What follows from this conception of the Church is worked out, with great skill and richness of application, in the major aspects of the life of the Church today—its preaching, its sacraments, its order, its responsibility for social welfare and justice, its relation to the state, and its inner and outer unity.

One of the points at which Dr. Jenkins is concretely helpful is his discussion of the sacraments. He is dissatisfied with the aesthetic attitude which reduces baptism to a casual christening and the Lord's Supper to a fellowship gathering. Over against these attitudes he sets a persuasive interpretation of the deeper significance of both baptism and the Lord's Supper.

The author even defends the claim that "outside the Church there is no salvation." He is not referring, of course, to formal membership in an organization. He is insisting that partici-

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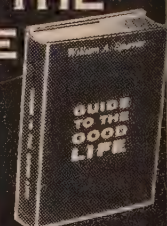
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ation in the life of the Christian community, as here defined, is a condition of the fullest Christian insight, experience and fellowship with God. Many evidences of renewal in the Church of today are cited. Twenty-five years ago, Dr. Jenkins observes, "the self-conscious intellectual circles" thought that the Church was discredited and on the way out" but today its survival power is proving greater than that of its secular rivals. But his hope for the Church does not rest in what either the denominations or the interdenominational movement may do: it rests on the faith that the Holy Spirit is at work in that stream of common experience which began with Abraham and Christ and which has moved throughout the ages to our own day."

—SAMUEL MCCREA CAVERT

Religion in Prison

By J. ARTHUR HOYLES. The Camelot Press, Ltd., London. Printed for the Philosophical Library, New York, \$3.50.

"The Christian Church has never been able to forget its responsibilities for the prisoner. In some periods its witness has been feeble and almost ashamed. There have been times when the mass of human corruption behind bolts and bars has seemed unsuitable material for the evangelist to work upon. Yet, in some way or other, the Gospel message has penetrated the dungeon in every age."

Perhaps the chief contribution of *Religion in Prison* is the fact that it places the prison ministry in a deeper perspective than that in which it is usually viewed. Its opening sentence, quoted above, shows that the concern for the "lost sheep" is a persisting fact in Christian culture and practice.

Not only does the author place the prison ministry in the long perspective of Christian and Biblical history, but he likewise indicates the extent to which Christian thinking and practice have

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influenced penal and correctional practice. He shows that in the prison reform movement, neither the philosophy of Rousseau and Bentham, nor the politics of Romilly and Peel could have achieved large-scale significance had they not received the backing of a powerful religious movement. The mainspring of reform was the evangelical revival. The movement actually began with the preaching of the Wesleys in the eighteenth century. Under their guidance the mercy of God became the theme of sermon and song. The vilest offender could turn and find grace. Such preaching would be suspect unless it also found some practical expression. The new interest which was inspired toward the poor and the sick was extended to the criminal, and reform became inevitable. Legislation for the improvement of prisons was a natural outcome of the growing acceptance by the public of true Christianity. The impetus of this movement, begun in England, had a genetic influence upon the development of penal practice in America.

The book proceeds from a statement of the religious perspective of penal and correctional reform to a calm statement of some of the practical aspects of the present-day ministry of religion in the penal setting. The very practicality of some of the author's statements will be of interest and value to the re-

ligious leader and chaplain serving these institutions whether in Europe or America.

He points up in an important fashion the truth that this specialized religious ministry must depend for its effectiveness upon the degree of understanding and support which the Christian constituency as a whole provides for it. He says "The chaplain and the chapel are a mockery without the travail of the righteous. Unless there is a willingness to bear the burdens of the weak, religion in prison will never be more than a sham."

Readers who have some familiarity with the progress which the prison ministry in America has experienced during the past 15 years will be made more aware than before of the benefits which have been won in this country, including specialized training of the prison chaplain for his exacting task and the development of organizational structures for the inter-faith and inter-denominational approach to the institutional chaplaincy. These factors are overlooked in the book because of its particularly British orientation. They should not, however, be overlooked by the person who wishes to understand the full growth and effectiveness of "religion in prison."

—PAUL L. TILDEN

The Hymnbook

Westminster Press, Philadelphia, Pa. 1 to 24 copies, \$1.75 each; 25 or more copies, \$1.50 each.

The publication of this book is an event of major importance. It is the first time that five denominations have officially united in preparing and publishing a hymnal. Those participating are the Presbyterian Church in the U.S., the Presbyterian Church in the U.S.A., the United Presbyterian Church, the Reformed Church in America and the Associate Reformed Presbyterian Church. It is a volume of 600 hymns and responses, and 73 pages of Scripture Readings and Worship Material. In every respect—content, format and binding—it takes its rightful place as a "standard" hymnal.

Though it is the product of the Presbyterian family of churches, it is ecumenical in message and scope. Its hymns are being sung in many denominations; and indeed are the common property of the Protestant churches of America. This book is another example of the strong contemporary trend toward a common hymnody among all the churches. The ecumenical quality of this hymnal will make its appeal far beyond the bounds of the five denominations which brought it into being.

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substantial number of the great hymns which have come into current use during recent years. It opens with "Praise the Lord, the Almighty, the King of Creation!" to the majestic and stirring "Lobe den Herren." This is an hymn which is a fairly recent discovery for many churches, and it sets the tone of the book. Other hymns which might be mentioned are: "All Creatures of our God and King," "Ask what great thing I know," "Be still my soul: the Lord is on thy side," "Be thou my Vision, O Lord of my heart," "Crick's "God of grace and God of glory," Calvin's "I greet Thee who my Redeemer art," Kerr's "God of our life, through all the circling years" sung at the conclusion of the Prayer Service which began Inauguration Day (Washington, 1952), "He who would be great must be lowly," and "Not alone for mighty empire." It is gratifying to a member of the Hymn Society of America to find some of the Society's hymns included: Freedy's missionary hymn, "Eternal God, whose power upholds"; Sarah Taylor's Bible hymn, "O God of Light, Thy Word, a lamp unfailing"; and Georgia Kirkness' ecumenical hymn, "Hope of the world, Thou Christ of great commission."

The origin of the book gives it certain distinctive features. It contains 75 Biblical Psalms which come out of the tradition of the United Presbyterian Church and which go back to the beginnings of Reformation history. This is a hymnic field which many churches would do well to explore. The influence of the Southern Presbyterian Church has resulted in a substantial number of "gospel" hymns being included. The price has been good; and a worthy recognition of the part which such hymns play in the spiritual life of many people.

The worship material is more limited than in many hymnals, though the Scripture Readings are comprehensive and will be useful in many worship situations.

Space does not permit a detailed analysis and appraisal of this hymnal; every church seeking a new hymnbook would do well to make its own study of this volume and pass judgment on it in view of local hymnic needs. The reviewer anticipates that this hymnal will go far and find an honored place in the life of the Church.

—DEANE EDWARDS

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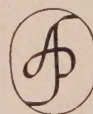
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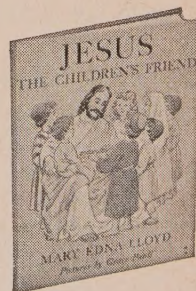
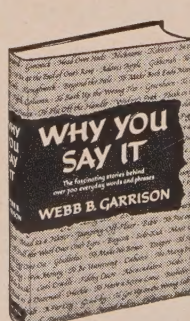
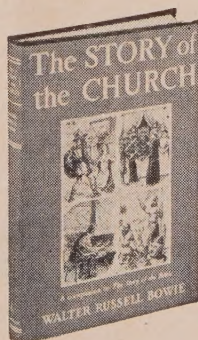
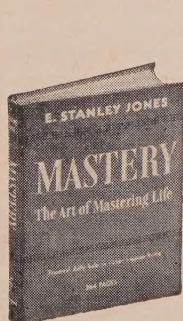
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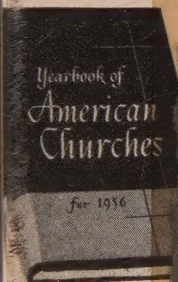
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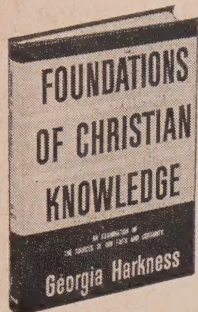
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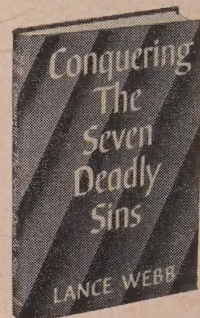
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